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A VOICE  
FROM  
THE WILDERNESS  
OF CANADA.

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# A VOICE

FROM

## THE WILDERNESS

### OF CANADA.

*ADDRESSED TO ALL IN GENERAL, AND  
PRESBYTERIANS IN PARTICULAR.*

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By THOMAS SLOAN.

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"LET ALL THE NATIONS BE GATHERED TOGETHER, AND LET THE PEOPLE BE ASSEMBLED: WHO AMONG THEM CAN DECLARE THIS, AND SHOW US FORMER THINGS? LET THEM BRING FORTH THEIR WITNESSES, THAT THEY MAY BE JUSTIFIED: OR LET THEM HEAR AND SAY, IT IS TRUTH."—*Isaiah xliii. 9.*

"IT IS TRUTH, *the same truth*, which the one believes and is saved, (and therefore atonement made for him,) *which same truth* the other disbelieves, and is condemned. Is truth not truth because you do not believe it? If it is the same truth and NAME for both, where is the Calvinian, non-elect sinner, for whom no atonement is made?"

*See page 150, where the Argument begins.*

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## PREFACE.

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TIME is short. The future every moment becomes the present, and the present every moment becomes the past ; and if we allow the certainty of the uncertainty of time, we shall at once perceive the importance, the unspeakable importance, of every moment to every human being who believes he hath pre-eminence above a beast, and is capable of *reflecting* on good and evil—soul and body—divine and human things—man and God the true, and God the false—sin and salvation—time and eternity.

Knowing that the majority of mankind have little time to read and reflect on such matters, a short preface will introduce this little volume to the reader, that he may consider and ponder well the contents thereof.

It is not fitted for trifling or amusement ; but, in many respects, this is an earnest world, and when you are thoughtful and in earnest, then read with care and attention, and you may find that which will not only instruct your mind but cheer and gladden your heart, pointing you onward and upwards while passing rapidly along the present stage of existence.

It was originally written as a sort of bequest to members of his own family, by one secluded from the busy

world, and no longer able to partake of the labours of the day.

In the backwoods of Canada, where my lot has been cast during the greater part of thirty-eight years, religious and moral teaching is, from various causes, often left in the background. In some measure to remedy such omission of duty, I thought it good to write out a few sheets for my family, chiefly on Temperance and the Religion of Jesus, being prompted thereunto by a regard for their spiritual and temporal welfare.

In reference to Temperance principles, there is nothing very difficult or abstruse; but, on account of the selfishness, ignorance, and stupidity in man, it is difficult to induce him to look at and believe the truth, even when written, as it were, in characters of living fire, or with the blood of the victims which annually fall in thousands as sacrifices to satiate the avarice of those who traffic in the souls and bodies of their fellow-men. Nor in regard to heathen mythology, or false systems of religion, is there much real mystery to contend with. Man must and will worship. They who believe in idol worship, with its debasing, licentious, and superstitious rites, must become corrupted, immoral and degraded, and partakers of the vices of those who minister in impure and unholy things. But this proves there must be a true God, who must be worshipped "in spirit and in truth," and such worship must have a holy, happy and divine tendency.

The fact of Divine Revelation implies mystery, and so we find, on opening the Book: "In the beginning God created the heaven and the earth." But the mysteries are

strong proofs that the revelation is not of man, but of God. Man may have satisfactory conceptions of the works of man, but can never fully comprehend the works of God, nor understand "the mystery of His will."

In writing on the doctrines of Religion, therefore, I soon found "hard knots," to which I had previously only given a superficial attention; and, on applying to a number of the ministers of our Church, found "their witness did not agree," and was otherwise unsatisfactory, especially in reference to the atonement made for the sin of man. This led me to a more thorough and earnest examination of Calvinism and our Standards in the light of God's Word, and the results of this humble effort will be found in part of this work. There will also be found "an argument of weight," in which is laid a foundation according to the Scriptures, on which the whole world may build—may believe and live; and, therefore, what may be called "a Calvinian, Standard, non-elect sinner," never did exist, nor can exist, in our world.

Some one may say, "Why remain in a Church unless you believe in all the doctrines contained in its Standards?" I cannot consistently and silently remain in such Church, which is one reason for the publication of this treatise. But if all were to leave the Presbyterian Church who do not believe in all the doctrines of the Westminster Confession of Faith, I think the number in many congregations would be surprisingly small.

Whether office-bearers and members of Presbyterian Churches are bound to believe the doctrines of the Standards, or what difference from the Standards, if any,

is allowable, are questions I cannot answer? To leave the Church, or begin an agitation in one Church or Presbytery, would not meet the difficulty at all, nor set "the vexed question" at rest. It is needed, if it were possible, that every member of every Presbyterian Church throughout the whole world should so perform his or her duty, as in the sight of God, that the *name* of Christ be no longer tarnished by men setting forth that so many only under the Gospel can believe, and that the influences of the Holy Spirit are restricted to these few—the rest being passed by, and predestined to everlasting death from eternity, "because God is pleased to exclude them"—thus placing infidels in the same position with believers, namely, fulfilling the decrees of God.

In presenting this treatise to the public, therefore, and in preparing the original sheets for the press, I have so altered and enlarged them, that the work is addressed to all—a universal call given, as far as possible, in order that something effectual may be accomplished, that we may search, and know, and understand more perfectly "what is the will of God concerning us" as a part of Christ's Church, in these latter and eventful days which seem to be coming on all the earth—this one thing always keeping in view, I mean a more enlarged and comprehensive scheme of *union*, in reference to ourselves and other Churches, so that "our love may increase and abound one toward another and toward all men."

If I may be allowed the expression, the Divinity of our Lord Jesus Christ is the key-stone of Christianity, as well as the "chief corner-stone" thereof, without which the



building would neither be "fitly framed together" nor be at all maintained in position, as reaching from earth to heaven by means of the divine and human alliance. Because of this, and other special reasons, I have searched out and set forth such scriptural proof as must satisfy the careful reader of the truth of this all-important doctrine.

As the author is neither an important nor learned individual, some readers may readily suppose that the matter will be too dull and common-place to attract attention, or deserve that interest and importance which the nature of such subjects demands. I would say to such, by way of encouragement, that the original manuscript, somewhat altered, was submitted to one of the "master-spirits of the present age," a "master in Israel," and "whose praise is in all the Churches," and he was pleased to say "that I had written many valuable truths, and happily presented them in an impressive form, and sometimes in a clear and striking light, but that some of my statements savoured strongly of Arminian interpretation, and that the manuscript should be carefully re-written and condensed before it was fit for publication." It was, therefore, laid aside for a number of months, and kept according to first intention. It is now partially re-written, and whatever was Arminian or Calvinian, as being unscriptural, has been carefully excluded. I desire to write Scripturism only, and not to please men, or any sect or party, save one—the peculiar appellation of which was first known in Antioch.

As the preface is longer than I intended, I will only add that the work is not so much for the wise and learned,



and the critic, as for those who tread the humble walks of life; and it exhibits truth, as opposed to untruth and error, it may be in a plain and familiar style, yet with all the force and earnestness of one whose heart's desire and prayer to God is, that every reader of the following pages may be benefited, blessed and saved.

N. B.—The greater part of MS. from which this little volume is composed, was written a year ago.

AUTHOR.

# A VOICE FROM THE WILDERNESS OF CANADA.

## CHAPTER I.

### GENERAL OBSERVATIONS CONCERNING DIVINE REVELATION AND INFIDEL OPINIONS.

ALL mankind are by nature disinclined to receive the Scriptures as a divine revelation—they are disposed to question the truth therein revealed ; and having no sympathy with the spirituality of its doctrines, and no relish for the purity of its precepts, they reject the Bible as the only rule of their faith and practice, and often, under the accusation of conscience, feel a sort of sorrowful relief when any thought is uttered, statement made, or argument advanced, which by militating against the authority or infallibility of the Word of God, might lessen its claims upon their credence, and its power over the conscience.

This innate principle of opposition to the truth and holiness of God will explain the reason of that reluctance manifested by mankind, even in the early history of our race, heartily to receive the messengers or the message of the Lord, though bringing tidings of mercy and love. Hence, too, that many, even now, amid the light of higher privilege, are slow of heart to believe what God has spoken, or heedlessly let slip what they have heard, and turn from the lively oracles which are

able to make men wise unto salvation, and give heed to lying fables, or the teachings of human philosophy and science, falsely so called.

From the above truths, it will not appear wonderful that a portion of our race (in times past and now), being called Atheists, or fools, Deists, Sceptics, Infidels, &c., entertaining their natural aversion and dislike to the truths of the Bible, have strongly opposed it, and being "vain in their imaginations, and their foolish hearts darkened by reason of sin," have strenuously endeavoured, by enlisting learning, talent, and science, not only to impede the "light of the glorious Gospel," but also to turn "the truth of God into a lie," and "to worship and serve the creature," instead of the Creator, "who is God over all, blessed for ever."

It is not my design, in these pages, to review the arguments of unbelievers, some of them being men of ability and earnestness, who, in bold and defiant tones, throughout the length and breadth of the civilized world, seek to prove that there is no God, no Creator of the heavens and earth; that the Bible is, in part, if not wholly, a fiction, not of God, but of man; that the proof for creation and revelation is unsatisfactory; that the faith, hope and love of Christians are a delusion; that Christianity will be of short duration; that man has no Father in heaven, nor home in the future; that his hope and love must terminate with the winding-sheet and the grave.

Against these and a multitude of other errors put forth by infidelity, many learned, and wise, and good men, have stood forth in all ages, and at

the present time, and successfully contended for truth, in opposition to error and falsehood, and shown that the Creator of heaven and earth is the God of the Bible; that in it alone can be found the truth, and the power of truth, the truth which sets us free, and raises us from moral darkness and death, to light, and life, and happiness, as rational, conscious, responsible, and immortal beings.

Now, although it is true that many have borne unanswerable witness to the truth, and even superfluous works have been unavoidably issued, such as one hundred and forty, or more, answers to Bishop Colenso's crude and undigested ideas in reference to the Pentateuch, &c., whereas one of them was sufficient to show the absurdities of Colenso's conclusions, yet we know that vast numbers have not the requisite ability, time, nor opportunity to attend to such controversial works, some of them "speaking great swelling words of vanity, not knowing whereof they affirm" when speaking of the natural and supernatural, rationalistic and materialistic systems; the discrepancies and contradictions of the Gospel; of endless successive developments from seas of nebulous matter, or fire-mists; hence (say they) the heavens and the earth; also, that man has been endlessly developed from microscopic monads or embryotic points. From these points, after a long cycle of ages, our ancestors attained the intellectual and dignified position of the baboon genus, who, after cracking nuts with round stones for several ages, discovered that sharp stones were better, and by careful meditation successive developments were perfected. This

was during the "stone ages," occupying millions of years "in the dark postern of time, long elapsed." After a like number of successive and successful developments, lo! the present generation of organized matter! And it is contended that matter is also developed into soul or spirit, as well as body; not only substance extended, but soul extended, and that these material extended souls are now capable of reasoning upon the civil and religious rights and privileges of the present race of quadrupedal bipeds, and also that conscience, faith and hope, have been developed! And millions of the most enlightened "developments" contend that they are conscious and responsible beings, and believe there is a living and true God, who created the heavens and the earth; not only so, but they believe there is a difference between good and evil; virtue and vice, sin and righteousness; that there is a holy, wise and just law for the government of our moral actions. These latter also contend that experience teaches them that they, and all others, are unable to render obedience to this law, on account of an evil or sinful tendency in their natures, which leads them towards sin, suffering, darkness, and death.

In this perplexity, a wonderful "development" is perceived; a strange entity called the Book of God, which holds out a master-key to all their difficulties. A way is unfolded, whereby they are unloosed from their state of darkness and error, sin and suffering, and at the same time restored to the favor, and communion, and love of the God of heaven and earth, and thus faith, and hope, and

love are being now developed, and will, in one sense, so continue to be developed for ever and ever.

But, says the sceptic, "I do not believe in these kind of developments. I know nothing about creation, faith, hope, and love, and being contentious, and a disputer of this world, and as religion is against me, I am against religion, and hold that all kinds of faith are alike; the faith of him who believes in drunkenness, debauchery, or crime, to be held of the same moral value as his who practises such virtues as are lovely and of good report, and against which there is no law; the faith which purifieth the heart, working by love, and ensures to its possessor the enjoyment of peace, joy, and gladness, while on earth, and a life of endless felicity in the world to come, is no more to be desired than the most degrading superstitious belief to be found in the heathen world. Finding it hard work to believe it, I hold that the world was not made, or created, but that it made itself, and has been peopled as already mentioned; also, that man is a beast only, that the soul is the body, and the body is the soul, and after death there is neither body nor soul, but all are absorbed into a sea of matter, enshrouded in the blackness of darkness forever. And as religion is against me, I believe there is no religion, that natural religion is the only religion, and all religion unnatural. I believe in tradition, the Koran, Brigham Young, and Tom Paine, but not in the Bible, and I try to believe all unbelief."

Now, it will easily be perceived how unprofitable it would be to enter into argument

relative to such vain delusions. It would be idle to contend with such as have no first principles. You cannot throw a man down who stands upon nothing. It is much better, therefore, to compound all such error and falsehood, by setting forth the truth. By filling the measure with good grain, we exclude tares and chaff. If good seed be sown on a fertile soil, and well cultivated, noxious and poisonous weeds will more easily be prevented and destroyed.

But we also know that the effects of such kind of writings as above referred to are widely seen and felt in many parts of the world, and that now, as in Paul's time, infidelity attends "in the school of one Tyrannus, still speaking evil of the new and living way before the multitude, and disputing of the things concerning the kingdom of God," deceiving and being deceived.

It appears it was part of Paul's duty, during two whole years, to dispute in this school, with the wise men and people of Ephesus, and with blessed results, so that not only the inhabitants of Asia had the gospel preached to them, but many of those dwelling at Ephesus believed and confessed, and brought their books together and burned them before all men, to the value of fifty thousand pieces of silver.

Now, the school of Tyrannus still continues, and its disciples are increasing (the reasons for which, see mentioned on page 13); and as their master is, so are they. Infidelity is not only tyrannical, but inimical to the best interests of our race, for wherever the gospel is unknown, and its power

unfelt, no beneficial alteration or improvement takes place in the character of man; and when, through the workings of sin, Satan, and unbelief, the blessed gospel has been ignored or abjured, confusion and every evil work have reigned in its stead.

Although it might be a "consummation devoutly to be wished" that all the books, writings, and publications of what kind soever, tending to perpetuate the kingdom of darkness, could be also burnt up, yet present appearances indicate that their time shall be prolonged for a little space.

In the midst of this war of words and conflict of opinions which still prevail in the human family, it is cheering to know and believe that the truth has, and will, and must overcome, and that the Word of the Lord endureth for ever.

That a sinful disposition, and a natural tendency to evil exist in man, is not only a Bible doctrine, but shown by the world's history, and the actual experience of the human race, so that we are inclined to "darkness, rather than light," our "deeds" being "evil."

In the moral warfare, therefore, continued on our globe betwixt light and darkness, truth and error, virtue and vice, sin and righteousness, good and evil, there must arise doubts and fears, anxious inquiries, unbelief and perplexities, and many serious questionings of the human soul, of solemn and momentous import, in reference to the past, present, and future.

The truths of the Bible are not only of a glorious, elevating, purifying, and soul-satisfying



nature, but are also solemn, mysterious, and unspeakably important as connecting time with eternity, the visible with the invisible world.

To the many the investigation of the external evidence of Christianity might be said to be impracticable, and therefore they are shut up to the internal evidence, and such teachings as may surround them. But in the experience of such evidence and such teachings the mind is often bewildered with thoughts of doubt and uncertainty, which are often increased by the subtleties and arguments of scoffers, and such as hold the truth in derision and unrighteousness.

It has been well and truly said, that the best of all arguments for the truth of Christianity is that of a Christian life. Believe and live Christ. That is the most convincing and available, and deservedly called the argument of arguments, as without the doctrines and principles of our holy religion exhibited in our lives and conversation, through the influence of the Holy Spirit, all else would be a myth and a delusion indeed.

But we are also called to search the Scriptures, to prove all things, holding fast that which is good, to be able to give a reason for the faith that is in us, that we may be able to convince the gain-sayers, and contend earnestly for the faith delivered to the saints, and in nothing terrified by our adversaries, nor their works, but rather reprove them.

Now I think I am only one of many thousands, who, in searching the Scriptures of the Old and New Testaments for the words of eternal life, have also earnestly sought additional light and know-

ledge from the written word, in order, as it were, to see more clearly, in reference to the Scriptures being a basis or resting place, a pillar and ground of our faith, sure, steadfast, and immovable, thereby realizing an assurance of the truth of God's holy word, and his loving kindness to us, as also proof to those unprejudiced, that the Creator of the heavens and the earth is the God of the Bible, and that Divine Revelation is a message of grace, love, and mercy, through Jesus, the Christ, to our fallen race.

Now whether the thoughts which have arisen in my heart connected with the first and last verses of the Divine Record furnish strong proof, the reader must judge.

I think there is such proof in the very first sentence of the Book of God. "In the beginning God created the heavens and the earth." What other book in the whole earth, ever was, is, or can exist, which makes such a sudden, and strange, and wonderful announcement as is contained in these few words of sublimity and truth, in reference to the disclosure of time and eternity? Whence had the writer his conceptions? The Eternal Jehovah alone could usher into being those innumerable worlds "which night's blue arch adorn," and they are all connected with time in eternity.

It is true that Atheists, Deists, &c., (they are all of the same school, all under one master, "who abode not in the truth, in whom there is no truth," and in deceiving and being deceived, it is clearly seen that they speak of their own), assert that there is no God, no work of creation, nor

revelation from God. According to the infidel platform, therefore, the writer of Genesis' first sentence must have imagined an absurdity, inasmuch as we cannot make a declaration without having previous conceptions concerning it; <sup>and</sup> but there being no God, nor revelation from God, as asserted by them, the writer (~~as has been said~~) <sup>could not</sup> ~~must~~ have imagined <sup>such</sup> an absurdity. Verily they who contend for such absurdity must be guilty of a greater.

Apart from these reasonings, it will be seen that this announcement is in harmony with the whole of the teachings of Scripture throughout, even to the last sentence of God's holy word. Thus we have it declared, that the High and Holy One who inhabiteth eternity, the only living and true God, created the heavens and the earth in the beginning, and has not left himself without a witness, "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

As the existence of God is the basis of religion, you will easily perceive the vast importance of this great fundamental truth, for "he that cometh unto God must believe that He is, and that He is the rewarder of all those who diligently seek Him." I would greatly desire, then, to have this truth deeply engraven on your hearts, as it is the foundation of all man's hopes and aspirations, his joys and sorrows; for were there no God, the idea of salvation by the grace of our Lord Jesus Christ would be out of the question.

The revelation contained in Genesis concerning the creation of the heavens and earth, was an

essential part of the Jewish polity. They were to love the Lord their God, to keep His commandments, and statutes, and judgments, to teach them to their children on their lying down and rising up, and when they walked by the way. The minds of all the people would thus be familiarized with the numerous observances of the ceremonial law, and in an especial manner with the moral law, or ten commandments. And thus the fourth commandment, commemorative of the creation of the heavens and earth, and the sea, and all that in them is, was daily taught, and the seventh day exclusively appointed for the contemplation of these great and marvellous events, even as it is among the Jews at this day.

By these public and private teachings, the study of the works of God, being interwoven with their secular as well as sacred duties, was kept prominently before the minds of the whole people, and the study of His works being glorious, beautiful, and sublime, would furnish a pure and elevating source of happiness "to every one taking pleasure therein," notwithstanding the partial ruin of our world which man's fall had occasioned.

In accordance therewith, we find their kings and priests, prophets and teachers, breaking forth in rapturous and sublime strains of admiration or worship, when meditating on the wonders of creation, and the marvellous acts of the Lord their God. And as such parts of the holy Scriptures are not only corroborative of the solemnizing truths contained in the first section of holy writ, but also show that these heavenly truths, like so many

enduring links of an adamantine chain, run through the whole of the inspired volume, from its sure and immutable foundation until the last stone with shoutings of grace, grace, be added to the spiritual building, I will present you with a few of these gems, and in order that I may not tarnish their lustre, will give them pure from the wells of salvation.

“And the priest of the most high God blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth.”

“And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,” &c.

“And he brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to number them : and he said unto him, so shall thy seed be.”

“And I will make thee swear by the Lord, the God of heaven, and the God of the earth, the Lord God of heaven, which took me from my father's house, and from the land of my kindred,” &c.

“Behold the heaven and the heaven of heavens is the Lord's, thy God, and the earth also with all that therein is.”

“But will God indeed dwell on the earth? behold the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded !”

“And Hezekiah prayed before the Lord and said, O Lord God of Israel, which dwellest between the Cherubim, thou art the God, even thou alone, of all the kingdoms of the earth, thou hast made heaven and earth.”

"Sing unto the Lord, all the earth, show forth from day to day His salvation."

"For all the gods of the people are idols, but the Lord made the heavens."

"Let the heavens be glad, and let the earth rejoice, and let men say among the nations, the Lord reigneth."

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Now, therefore, O our God, we thank thee and praise thy glorious name."

"And Pethahiah said, Stand up and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone, Thou hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all, and the host of heaven worshippeth thee."

"Where wast thou when I laid the foundations of the earth? (saith God); declare if thou hast understanding."

"Where is the way where light dwelleth? and as for darkness, where is the place thereof?"

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names, by the greatness of His might; He is strong in power, not one that faileth."

"Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of

the ends of the earth, fainteth not, neither is weary ? there is no searching of His understanding."

"Thus saith the Lord, thy Redeemer, and He that formed thee from the womb : I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself ; that frustrateth the tokens of liars, and maketh the diviners mad, that turneth wise men backward, and maketh their knowledge foolish."

"For my thoughts are not as your thoughts, nor your ways my ways, saith the Lord ; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

I would now say, by way of parenthesis, O reader of many books, or of any book, didst thou ever hear or read in man-made books such sublimities as these ? What are the loftiest strains and the highest conceptions of the historians and poets of Greece and Rome, or of later periods, (apart from the Book of God), as compared with these ! *E.g.* :—

The most famous of the Greek poets thus begins :

"O Goddess, sing thou the destructive wrath of Achilles, the son of Peleus, which occasioned a thousand woes to the Greeks." And a man of the name of Virgil, famed among the Roman poets, speaking about Jupiter, calls him Omnipotens Pater, or Almighty Father, and these two instances are thought, among the literati of our world, to border on the lofty and sublime. How is it, that within the whole compass of human learning, there is no such language, nor ideas, nor revelations of

heaven and earth to be found comparable to what we find in the Divine Records. If they are of man why do they not resemble other human productions? Do they not breathe, as it were, their own heavenly inspiration?

"For thus saith the high and lofty one who inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"He hath made the earth by His power, he hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice there is a multitude of waters in the heavens; every man is brutish in his knowledge; they are vanity and the work of errors; in the time of their visitation they shall perish."

"Let us lift up our heart with our hands to God in the heavens."

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

"And I lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth for ever and ever, whose dominion is an everlasting dominion, and all the inhabitants of the earth are reputed as nothing, and he doeth according to His will in the army of heaven, and among the inhabitants of the earth."

"For thus saith the Lord of Hosts, yet once, it is a little while, and I will shake the heavens, and the



earth, and the sea, and the dry land ; and I will shake all nations, and the Desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts."

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

"God, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, but giveth to all life and breath and all things."

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come ; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away ; and there was no more sea."

"By the word of the Lord were the heavens made ; let all the earth fear the Lord, let all the inhabitants of the world stand in awe of Him."

"And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven and swore by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when

he shall begin to sound, the mystery of God should be finished, as he hath declared to His servants the prophets."

Read the Psalms; they abound with such quotations, but these few, taken in connection with what I have said, will show to the unprejudiced mind that the truths contained in the Old Testament, (these being mostly selected therefrom), were deeply engraven on the minds of the Jewish people, especially in reference to the work of the creation and the worship of the true God. And, as we know, they continue to believe the books of the Old Testament to be divinely inspired. They observe the seventh day of the week as their Sabbath, (when was time divided into weeks?) as also a number of various festivals, which they were enjoined to keep in commemoration of those remarkable events mentioned in their history by the inspired writers.

They still expect the Christ, the Messiah, as a temporal prince or deliverer, who will gather them out of all nations and establish them in their own land. They do not believe that, in the birth, life, sufferings, death, resurrection and ascension of Jesus, the Christ, the Son of God, all the prophecies in the Old Testament, concerning Him that was to come, were fulfilled, and that Jesus, the mighty Saviour from sin and death, David's son and Lord, who hath brought life and immortality to light through the Gospel, and "is now highly exalted far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but in that which is

to come," was the Lamb of God who taketh away the sins of the world, and of whom all their own sacrifices, sin-offerings, and ritualistic observances were only typical or representative. But they are still beloved for the Father's sake, and things glorious are spoken of their restoration, when the fulness of the Gentiles shall have come in, which must be hastening apace.

I would now claim your earnest attention to some texts from the New Testament, showing it is a continuation and fulfilment of the Old, and that both are inseparably connected as the revealed will of God to man :—

"The Book of the generation of Jesus Christ, the son of David, the son of Abraham," to the end of the chapter.

"Herod demanded of the chief priests and scribes of the Jewish people where Christ should be born. And they said unto him, in Bethlehem of Judea : for thus it is written by the prophet, And thou, Bethlehem, in the land of Judea," &c.

"And Joseph remained in Egypt until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet," &c.

When Herod slew all the children under two years old, "then was fulfilled that which was spoken by Jeremy the prophet, saying : In Rama was there a voice heard, lamentation and weeping," &c.

"In those days came John the Baptist, preaching in the wilderness of Judea, saying, repent ye for the kingdom of heaven is at hand."

"For this is He that was spoken of by the prophet Esais, saying, the voice of one crying in

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"That it might be fulfilled which was spoken by Esais the prophet, saying, the land of Zabulon, and the land of Naphthalim, by the way of the sea, beyond Jordon, Galilee of the Gentiles; the people which sat in the darkness saw great light, and unto them which sat in the region and shadow of death light is sprung up."

"Think not that I come to destroy the law or the prophets: I am not come to destroy but to fulfil."

"Ye have heard that it was said by them of old time, thou shalt not kill," &c.

"But I say unto you, swear not at all, neither by heaven, for it is God's throne, nor by the earth," &c.

"Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha, in the day of judgment, than for that city."

"And if ye will receive it, this is Elias, which was for to come."

"Christ said unto them, have ye not read what David did," &c., "for the son of man is Lord even of the Sabbath day."

"Esaias, the prophet, behold my servant whom I have chosen," &c.; "and in his name shall the Gentiles trust. The men of Nineveh shall rise in judgment with this generation, and shall condemn it, for they repented at the preaching of Jonas, and behold, a greater than Jonas is here!"

"If ye will enter into life keep the commandments. He saith unto him, which? Jesus said, thou shalt do no murder, honor thy father and thy mother,"

"Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection," (could any one but the Lord from heaven give such an answer?) "Now that the dead are raised, even Moses showed at the bush; when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living, for all live unto Him."

"Jesus said unto them, ye know that after two days is the feast of the Passover, and the son of man is betrayed to be crucified. All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again I will go before you into Galilee. But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled."

"And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken of by the prophet, They parted my garments among them, and upon my vesture did they cast lots."

"For had ye believed Moses, ye would have believed me; for he wrote of me."

"Martha saith unto him, yea, Lord: I believe that thou art the Christ, the son of God, which should come into the world."

"Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

"Then stood up one in the Council, a doctor of the law, had in reputation among all the people,

and said unto them, ye men of Israel, take heed to yourselves what ye intend to do as touching these men. I say unto you, refrain from these men, and let them alone: for if this work be of men, it will come to naught, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

"And Philip heard him read the prophet Esaias, and said, understandest thou what thou redest? And he said, how can I except some man should guide me. The place of the Scripture which he read was this: He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth," &c. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And the eunuch answered and said, I believe that Jesus Christ is the Son of God."

"And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that, through His name, whosoever believeth in Him shall receive remission of sins."

"But when they departed from Perga they came to Antioch in Pisidia, and went into the Synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets, Paul stood up, and said, men of Israel and ye that fear God, give audience; the God of this people of Israel chose our fathers, and of David's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus, and unto you is the word of this

salvation sent. And when they had fulfilled all that was written of Him they took Him down from the tree, and laid Him in a sepulchre, but God raised Him from the dead."

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures; opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."

"For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."

"Then Paul stretched forth the hand, and answered for himself, I think myself happy, King Agrippa, because I shall answer for myself this day before thee. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews. I now stand and am judged for the hope of the promise made of God unto our fathers. Why should it be thought a thing incredible with you that God should raise the dead? I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem," &c. "Wherefore, as I went to Damascus with authority and commission from the chief priests, at mid-day, O King, I saw in the way a light from heaven, above the brightness of the sun, and when we were all fallen to the earth, I heard a voice speaking unto me, and I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. Whereupon, O King Agrippa, I was not

disobedient unto the heavenly vision; but showed first unto them of Damascus," (he went straightway into the synagogue of Damascus, and preached Jesus, that he is the Son of God, see Acts ix., 19, 20), "and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."

You must not forget why I set this array of Scripture texts before your mind, viz., that the Old Testament and the New are so interwoven as to be inseparable.

Read again, by way of conclusion. "Knowing this first, that no prophecy of the Scripture is of private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

"And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them,



and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"And he said unto me, these sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto His servants the things which must shortly be done. Behold I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book."

"Blessed are they who do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. He which testifieth these things, saith, surely I come quickly. Amen. Even so, come, Lord Jesus."

There are some who do not attach to the Old Testament Scriptures that consideration which their importance demands, but it will plainly be perceived from these passages that the New Testament is, in one sense, as I have said, a continuation of the Old, in respect to the fulfilment of its prophecies concerning the Messiah, and the wonderful events attendant, and consequent, upon His coming in the flesh.

The principal truths, then, to be found in the Bible, are, in brief, that God in the beginning created the heavens, and also the earth, as an abode for man, whom He made and placed in a

holy and happy state, and that man sinned against God; and these truths relate to his history as a sinner, and his restoration to salvation, by the grace, love, and mercy of God, manifested in Christ Jesus.

As already said, the natural disposition in man has a tendency towards that which is evil, (called by some original sin), and this is not only a Bible doctrine, but every reflecting person will bear testimony to the truth thereof, and our world's history will corroborate it.

Sin is rightly said to be "want of conformity to God's law, or a violation of it by a conscious, responsible, moral agent."

In respect to man as a sinner, and prone to that which is evil, I might state first, in reference to the Jews, that, notwithstanding the advantages possessed by them above all other nations of antiquity, their history seems to be a continued circle of sins, judgments, contrition, deliverances, and renewed transgressions. Mingling with idolaters, they are tempted to sin; their sins bring the judgments of God upon them; they are moved to repentance, are again delivered, and return to their sins.

The sins of Adam, Noah and Lot, Moses, David and Solomon, are set before us with simplicity and truth. "Let him that standeth take heed lest he fall."

The Bible informs us of the sins and corruptions which ruined the old world. "All flesh corrupted their way upon the earth." It also tells us of the enormous vices which finally destroyed

Sodom, Egypt, Babylon, Nineveh, and other great and ancient kingdoms. Sodom, and the cities of the plain, "were sinners before the Lord exceedingly." A number of the Jewish kings and queens not only forsook the commandments of the Lord, and "did that which was evil in his sight," but caused "Israel and the inhabitants of Judea to commit sin. This state of idolatry and wickedness, cruelty, sinning and repentance, continued during the reign of their kings, for upwards of four hundred years. And their sins, under Manasseh and his son Amon, and their successors in the kingdom of Judah, with some exceptions, became so heinous, that the judgments of the Lord came upon them, and their country was laid waste. "There was no bread in the land for the people thereof," and the conquering army of Nebuchadnezzar laid siege to Jerusalem, and after a siege of two years, the city "was broken up," and the men of war fled, and the remnant of the inhabitants who were spared were carried captive to Babylon. Zedekiah had sinned against the Lord, and done evil, according to all that his fathers had done, and he was taken and brought up before the king of Babylon, at Riblah, and judgment given upon him. His two sons were slain before his eyes, and his own eyes being put out, he was bound in fetters of brass, and carried away into captivity, the victim of sorrow and despair. He not only forsook the commandments given to Moses, "but he caused the people to sin, and filled Jerusalem with innocent blood, from one end to the other, which the Lord would not pardon."

How often, in later ages of our sinful world, have kings and queens, and the princes of the earth, forsaken the commandments of the living and true God, worshipped and served graven images, trusted to legal and ritual forms of religion, set themselves against the Lord, and his Christ, and filled the land with persecution and cruelty, and shed the blood of the innocent, and impiously desecrated the pure, and holy, and heavenly religion of the meek and lowly Jesus, by pretending such things were done for the glory of God.

While thus attempting to impress your mind with the dark picture of sin, and its fearful consequences to both the people and their rulers, it must be a relieving and joyful emotion which will arise in the hearts of those who may read this little book, when they reflect on the British Empire being blessed with our present much beloved and gracious Sovereign, Queen Victoria. The acts of her reign, and the quotations from her book, all point one way, viz: upwards and heaven-wards, and show that she delights in her wanderings to be "doing good;" which no one can do unless they be good. And while she of Spain has been driven by her own people, for her ungracious conduct, to wander as a fugitive among the nations, our much loved Queen sits enthroned in the hearts of her people. Should any power or powers on earth make an attempt upon her throne, all England, and the men, women and children of Scotland would be found united to repel such attempt, and drive the invaders into the nearest waters of the Atlantic. And according to

appearances, she may yet live to behold one of the most glorious reformations "that ere the sun shone on," in reference to the civil, religious and political regeneration of the nations of Europe, effected during her reign. This is a kind of digression, and I will now resume.

Until the Messiah, the Deliverer came, such a state of sinning and suffering, under governors and priests, continued after their restoration under Cyrus.

If we turn from Jewish to profane history, we will find that its leaves, like Ezekiel's Roll "are full of lamentation, mourning, and woe," the dire effects of sin."

I do not wish to dwell on the scenes of misery and horror which sin has occasioned in our malevolent world. It is true that man, even in his fallen state, is capable of great things. His understanding, will, affections, and imagination, are noble and amazing powers. His natural faculties and abilities afford sufficient evidence that the "hand which made him is divine." He can measure the earth, and count some of the stars. He abounds in arts and inventions, in science and policy. The ancient heathen nations, the inhabitants of Egypt, Greece, and Rome, were eminent for this kind of wisdom.

But so long as man is destitute of the true light, and without the saving grace of God, notwithstanding all his boasted attainments, his conduct, in reference to his true interests, is not only sinful, but as absurd and inconsistent as that of the veriest idiot.

Their most admired philosophers, legislators, logicians, orators, and artists, were as infants in regard to that knowledge which alone deserves the name of true wisdom. "Professing themselves wise they became fools." Their system of religious fables, in point of certainty or truth, was more like a collection of dreams, or the ravings of lunatics. Their sins and vicious practices reduced them to the lowest state of degradation and ignorance. The Romans, after subduing the Greeks and other nations within the reach of their arms, finally subdued and enslaved themselves by their own vices.

The moral character of all such nations, where Christ's gospel is not known and believed, is best given in the words of Him who cannot err. "They are filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful."

I would now briefly glance at the New Testament, in reference to its teachings concerning the curse of our world, the cause of all our woe, misery, suffering, and death. "For by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."

In some sense, it might be called a kind of treatise on sin and salvation.

"Christ came to put away sin by the sacrifice of himself. He was the Lamb of God who taketh

away the sin of the world. He came to finish transgression, and make an end of sin. He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him. There is none righteous ; no, not one. There is no fear of God before their eyes. The whole world is guilty before God. Sin hath reigned unto death. The wages of sin is death. In me (that is, in my flesh) dwelleth no good thing. If Christ is not risen, our faith is vain, ye are yet in your sins. When lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death. If any man sin, we have an advocate with the Father. Whosoever committeth sin, transgresseth also the law ; for sin is the transgression of the law."

Such is a brief sketch of sin, and its existence in our world, and its consequences since the fall of man, as given in God's holy word, and otherwise.

I have said that the principal truths in the Bible related not only to man's history as a sinner, but his restoration to salvation, through the grace, love and mercy of God, manifested in Christ Jesus.

The reader will now perceive that we are brought, as it were, into contact with the whole Scriptures, as also the last sentence of the same, and however marvellous the revelation may be in Gen. 1st, the contents of the closing sentence unutterably transcend it in glory, wonder, and importance. It will be in eternity that we shall realize this, and therefore I cannot explain it. The Lord Jesus Christ. He was "the Lord" from

heaven. From the very nature of the case, no one could give us an absolute certainty of an immortal existence but God alone. There are many facts from nature proving this doctrine, but we want a certainty in this thing, even one from the other world to tell us. Therefore God himself, in Christ Jesus, came and told us the wonderful tidings.

All other knowledge, then, you will perceive, is only as trifles, light as air, in comparison with the knowledge of our Lord Jesus Christ, and His grace. Other knowledge is seen and temporal, but what relates to Him is in a great measure unseen and eternal.

Some readers may now be ready to enquire, who is the Lord Jesus Christ, and what is his grace?

Since beginning to write these pages, I have often been in trouble, and at a loss for words to express my thoughts, and could not find words to convey the ideas. Nor can I find words now to give an answer to one of the most important of all enquiries, and of more interest to us than all other considerations. Oh that I could convey a kind of answer to you in ideas without words! But as this is impossible, I will give you some description of His name and character, and what He hath done "to take away the sin of the world;" to make us free from the law of sin and death; to restore us to the favour and fellowship of our Father in heaven; "to make us meet to be partakers of the inheritance of the saints in light;" to be "made perfectly blessed, in the full enjoying of God to all eternity."

These descriptions must be taken from the Scriptures of truth,



## CHAPTER II.

THE DIVINITY OF OUR LORD JESUS CHRIST PROVED FROM  
SCRIPTURE; AS ALSO CONCERNING FAITH, AND ITS  
FRUITS.

To every reflecting person, having heard of Christianity, or read even a part of the Bible, and having a kind of superficial knowledge of the momentous and all-important truths therein contained,—who and what is the Lord Jesus Christ? is an enquiry which will at once appear of solemn and everlasting interest, not only in reference to his or her condition in this world, but also through the ages to come.

That our blessed Saviour, through whose grace we are saved, is represented in Scripture as “God manifest in the flesh,” as “God with us,” as both God and Man, the following texts will abundantly prove :—

“Then they that were in the ship came and worshipped him, saying, of a truth thou art the Son of God.” “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you always, even unto the end of the world. Amen.” “Prepare ye the way of the Lord; and they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.” “For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.”

"The Lord said unto my Lord, sit thou on my right hand; David therefore calleth him Lord, how is he then his Son?" "In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh, and dwelt among us." "As the Father knoweth me, even so know I the Father." "And he said, Lord, I believe; and he worshipped him." "I and my Father are one." "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." "Say ye of him, whom the Father hath sanctified, thou blasphemest, because I said I am the Son of God? Though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him. Therefore they sought again to take him."

The Lord knew their opinions of him. To allow the Jews to entertain a false opinion or belief, would have been proof of dishonesty. But He confirmed their opinions, and was tried, and condemned, and crucified, "because he, being a man, called himself God." What further need have we of witness? He was hated, and suffered not for his humanity, but for his divinity. He claimed divinity, manifested divinity, received divine worship, fulfilled prophecies respecting a divine Messiah, received proofs from heaven of his divinity.

The following are among the last sayings of Napoleon I. :—"The divinity of Christ is an article of mere faith, and upon it depend all the other articles of the Christian system. This doctrine once admitted, and Christianity appears with the

clearness of algebra ; it has the connection and unity of a science. This doctrine, resting on the Bible, best explains the traditions prevalent in the world. It throws light upon them ; and all the other doctrines of Christianity are strictly connected with it, as links of the same chain. The nature of Christ's existence is mysterious, I admit ; but this mystery meets the wants of man. Reject it, and the world is an inexplicable riddle ; believe it, and the history of our race is satisfactorily explained."

But these, although the sayings of a great man, are only a man's sayings ; and as many do not admit the teachings of Scripture, in reference to our Lord Jesus Christ, but reject them, and honor Him not as they honor the Father, we will make a brief search into the divine records, setting forth such further proofs as no unprejudiced mind can easily resist.

"Jesus said unto her, I am the resurrection and the life ; whosoever believeth in me shall never die. Believest thou this ?" Martha saith unto him, 'Yea, Lord ; I believe that thou art the Christ, the Son of God, which should come into the world.'"

"Thomas answered and said unto him, 'My Lord and my God.'"

"They lifted up their voice to God with one accord, and said, 'Lord, thou art God, which hast made heaven and earth, and the sea ; who by the mouth of thy servant David hast said,' " &c.

"The kings of the earth, and the rulers, were gathered together against the Lord, and against his Christ."

"When Moses saw it, he wondered at the sight, and the voice of the Lord came unto him saying,

*I am the God of thy fathers, and the God of Abraham," &c.* "Then Moses trembled and durst not behold. Then said the Lord to him, Put off thy shoes," &c.

"And they stoned Stephen calling upon *God*, and saying, *Lord Jesus*, receive," &c.

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."

"Then answered Simon and said, Pray ye to the Lord for me," &c.

"And Saul yet breathing out, &c., against the disciples of the Lord. And Saul said, who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city," &c.

"And the Lord said unto him in a vision, Ananias ; and he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street called straight, and enquire for one called Saul of Tarsus, for behold he prayeth. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints, &c. But the Lord said unto him, Go thy way," &c.

Do you not see from these passages that Jesus is the Lord, and that Lord and God are used by the inspired writers as synonymous with the Lord our God, as will yet even more plainly appear.

"And the next Sabbath day the whole city came almost to hear the word of God. And the Gentiles were glad, and glorified the word of the

Lord. Then Paul waxed bold and said, It was necessary that the word of God should first have been spoken to you."

"And the word of the Lord was published throughout all the region."

"And Paul and Silas said, Believe on the *Lord Jesus Christ*, and thou shalt be saved, and thy house."

"And they spake unto him the word of the Lord, &c., and he set meat before them, and rejoiced, believing in *God* with all his house."

"God that made the world, and all things therein, seeing that he is Lord of heaven and earth," &c.

"That they should seek the Lord, if haply they might feel after him, though he be not far from every one of us; for in Him we live, and move, and have our being. For we are also his offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver," &c.

"Over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood." (The Church of God, and the Church of Christ, is one Church.)

"And Paul declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord."

"Whose are the fathers, and of whom, as concerning the flesh, *Christ* came, who is over all, *God* blessed for ever. Amen."

"Whosoever shall call on the name of the Lord shall be saved. God hath not cast away his

people." "Elias maketh intercession to *God* against Israel, saying, *Lord*, they have killed the prophets." &c.

"For we shall all stand before the judgment seat of Christ."

"For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (The judgment seat was the judgment seat of Christ, the Lord was the judge to whom every knee should bow and confess to God).

"But he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, and then shall every man have praise of God."

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

Compare this with Numbers xxi.: 6, 7, 8. Whom did they tempt and speak against? The people spoke against God, and against Moses. And the Lord (Christ) sent fiery serpents among the people, therefore the people came to Moses, and said: We have sinned, for we have spoken against the Lord, (Christ), pray unto the Lord, (Christ), that he take away the serpents from us." (Surely if there be meaning in words, these verses show that Christ is divine, that he is God and Lord.) "No man can say that Jesus is the Lord but by the Holy Ghost." "Now there are diversities of gifts, but the same *Spirit*; differences of administrations, but the same *Lord*; and diversities of operations, but it is the same *God* who worketh all in all. The second Man is the Lord from heaven.

"Be ye steadfast, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

"Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armour of God. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body," &c.

"Rejoice in the Lord. The Lord is at hand. For by Him, (the Lord, Christ), were all things created that are in heaven and that are in earth, visible and invisible."

"That their hearts might be comforted, being knit together in love, to the acknowledgment of the mystery of God, and of the Father, and of Christ."

"As ye have, therefore, received Christ Jesus, the Lord, so walk ye in Him."

"So them also which sleep in Jesus, will God bring with Him."

"For the Lord himself shall descend from heaven with a shout," &c.

"For the coming of the Lord draweth nigh."

"Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy."

Read the last five chapters of the Book of Job, and you will see that the names, the LORD and God, are given to the eternal power and Godhead, or divine nature, and also many other wonderful things. You must perceive now that the name Lord throughout the holy Scriptures is applied to our Lord Jesus Christ, and is synonymous with God. By reason of sin, our understandings being darkened, we are not able to comprehend truths

that are mysterious, in reference to spiritual and divine things. But our inability to comprehend truth cannot, surely, furnish a reason why we should nullify the truth.

"And without controversy, great is the mystery of godliness: God was manifest in the flesh," &c.

"Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

"And the Lord shall deliver me from every evil work, and shall preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."

"But unto the Son, he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom."

"And thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thine hands."

Do you not think that our Lord and Master is God as well as man? "I will recompence, saith the Lord;" and again, "The Lord shall judge his people."

"It is a fearful thing to fall into the hands of the living God."

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

"For all flesh is as grass, but the word of the Lord endureth for ever."

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus, our Lord, according as his divine power hath given," &c.



"The Lord is not slack concerning his promises."

"But the day of the Lord will come, as a thief in the night."

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire," &c.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

"To him (Jesus Christ) be glory both now and for ever. Amen."

"Whosoever denieth the Son, the same hath not the Father."

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

"He that believeth on the Son of God, hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

"And this is the record, that God hath given to us eternal life; and this life is in his Son. And unto the Son he saith, Thy throne, O God, is for ever and ever."

"Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and convince all that are ungodly," &c.

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me: 'Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am

alive for evermore, and have the keys of hell and of death." (This sentence contains proof of his divinity and humanity. What is there before that which is first?) "I am the first and the last," &c.

"And I beheld, and I heard the voice of many angels round about the throne, &c., and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and in the earth, &c., heard I saying: Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." (Here was equal worship rendered to the Father and the Son. They honored the Son even as they honored the Father.)

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. And they worshipped God, saying: We give thee thanks, O Lord God Almighty, which art, and wast, and art to come."

Now that Lord God Almighty is a name given to our Lord Jesus Christ will appear plain on reading carefully verses 7 and 8, chap. i. Rev. The Alpha and the Omega of the 8th verse, the beginning and the ending, the Lord which is, which was, and which is to come, the Almighty, is the same divine and human Saviour, God-man, as is again mentioned in verse 11: I am Alpha and Omega, the

first and the last. Read on the prophet's description of this wonderful personage until ver. 17, when you will find he is again (as above mentioned) "the first and the last, who was dead," &c.

And yet there are those who contend that our blessed Saviour is not divine, not God as well as man.

"Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy."

Compare John, Chap. xii. : verses 38, 39, 40, 41, with Isaiah, Chap. vi. : verses 1, 2, 3, 4, 5, 6, 7, 8, and you will find that the Lord spoken of by John and not believed in, was the same Lord whom Esaias saw sitting upon a throne, high and lifted up, worshipped by the seraphim as the Lord of hosts, whose glory filled the whole earth, and who is called "the King, the Lord of hosts," and throughout the preceding and following chapters called the Lord, the Holy One, the Lord God, God that is holy. See Isaiah vi : 6. "For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

But, exclaims one, how can these things be? It is not our stupidity and ignorance, and the how it can be that I am setting forth, but the "so it is," the proof direct and positive from God's own Book, that Jesus is the Lord from heaven, that the Lord he is God, God-man, the Lord of hosts, the Lord God Almighty, God blessed for ever, the first and the last, the great central truth of the universe,

the sun and shield of christianity, without whose divinity the whole system would collapse, and the scriptures of the Old and New Testaments be irreconcilable.

Now compare Mat. iii.: verse 3, with Isaiah xl. : verse 3. Surely you will now perceive that John the Baptist, the forerunner of Christ, speaks concerning him in the very words of the prophet Esaias, viz., "Prepare ye the way of the Lord, make his paths straight," and the prophet adds, "make straight in the desert a highway for *our God*." And in the tenth verse of Isaiah xl., the second person of the trinity, God the Son, is called the Lord God, &c. ; and in verse 11 the good Shepherd who feeds his flock.

Thus you will perceive, by a careful attention to these numerous passages, that our glorious Mediator is not only the Son of Man, but the Son of God, (which the Jews understood to mean the true God, the Messiah, the Christ of God, the mighty God, the God of Israel, the Lord of Hosts, God, God over all, the Lord God Almighty, the everlasting God, the Lord, the creator of the ends of the earth. There not many pages in which he is not spoken of in his divine or human nature.

You will perceive also, in reading the Scriptures, that the Apostles invariably speak of the grace, mercy, love and peace of our Lord Jesus Christ, in the same way and in the same words as when they invoke these graces and blessings upon the Churches in the name of the Father. They give the same honor to the Son as to the Father, and begin and end their epistles to the Churches, and

to one another, by using the same form of benediction in respect to the Son as in respect to the Father. Read a few examples in your Bible. Romans i.: 1, 3, 4, 7; xiv.: 24; I. Cor., i.: 2, (these worshipped him by calling on his name,) 3, 6, 7, 8; xvi.: 23, 24; II. Cor., xiii.: 14; Gal. i.: 1, 2, 3; vi.: 18; Eph. vi.: 23, 24; I. Thess., i.: 1, 3; iii.: 11, 12, 13; I. Tim. i.: 11, 12, 14; Phil.: 3, 4, 5, 25; James i.: 1; II. Peter, i.: 1, 2, 3; last verse of II. Peter; Rev. v.: 11, 12, 13, 14. Last sentence, "The grace of our Lord Jesus Christ be with you all. Amen."

As you will find abundance of other proofs throughout the Scriptures in confirmation of this glorious and all-important doctrine, viz., that Jesus, the Christ, our Lord and Saviour, is divine, I will now pass forward, pointing out in a few words to one of the most emphatic of all the proofs as mentioned by John, who looked upon and handled the word of life. Compare first epistle of John, chap. i.: 1, 2, 3, 4, 5, with John viii.: 12. The word of life was that eternal life which was with the Father, and was manifested to them, that is, was made flesh.

"And we have heard of this word of life, and declare it unto you," viz., "That God is light, and in him is no darkness at all." Where did they hear this message?

John viii.: 12 :—"Jesus saith unto them, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

The Apostle, under the spirit of inspiration, makes use of the most plain and irresistible lan-

guage in his gospel and revelation, declaring that the word was God, and that Jesus, as the light of the world, was God. The message he heard was, "God is light, (the light of the world,) and in him is no darkness at all."

However strange it may appear, there are some sects of professing Christians who have fallen into pernicious error by denying the record which God hath given of our Saviour-God, that he is not a divine and human Saviour, that he is not God over all, blessed for ever.

There are some of the glories of Christianity so dazzling and bright, that, in our present condition, and with the feeble powers we now possess, we are unable to approach them, and can only, "as in a glass, behold the glory of the Lord in the face of Jesus Christ." But the truths respecting the God-man, concerning Jesus and his resurrection, his ascension, and the position he now occupies as Mediator between God and man, as the great High Priest that is passed into the heavens, until the restitution of all things, when he will appear the second time without sin unto salvation, seem to us now to have a glory that excel. He hath deified our humanity, and through his finished work here below hath "become the Author of eternal salvation to all them that obey him." He hath opened the portals of the tomb, hath ascended "to his Father, and our Father, to his God and our God," and earth has now a representative in the heaven of heavens, an advocate clothed in glorified humanity, whose intercession must prevail. The risen Saviour is now highly exalted in the heavens, "far above all

principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come." And he is there now, in our nature, and can be touched with a feeling of our infirmities, and he is also here now, certainly, spiritually, and graciously present with every one of us, as God over all. In his humanity as our Forerunner he hath entered the heavenly mansions, passed into the holiest of all, within the veil, and entered upon the purchased possessions, to have and to hold the same unto us, "who do believe that God raised him from the dead," and that for ever, even for ever and ever. And for all such he is now preparing places, "that where he is, there we may be also ;" for "he is heir of all things, and by him all worlds were made." And not only so, but he is preparing all such by his word and spirit for these buildings of God, these houses not made with hands, eternal in the heavens, by calling, pardoning, justifying, electing, adopting, and regenerating all who shall be heirs of salvation. Surely those who contend that Christianity is not from God, must, at least, confess that its truths are God-like. Surely this unworldly religion cannot be of this world. There are many, even some professing Christians, who seem, as it were, surprised if they hear of any stepping out of "the even tenor of their way," and that Christians, with such a glorious destiny awaiting them, should ever get "excited," even a "little excited," or that gladness and joy should arise in the heart and soul, and be manifested in the conduct of the most truly noble and dignified of all characters, a Christian. Speak

of a revival in Scotland, England, in any of the States, or the islands of the ocean, in Galt or in some other part of our Dominion, where there are so many unsaved souls, they will look as if Christianity were a science, whose lengths, and depths, and heights were already explored, and to move out of the beaten track were something undignified and to be deprecated.

But should it not rather be a wonder that the hopes and fears, joy and rejoicing of Christians, and the emotions of joy and wonder arising in the new-born soul saved by grace, should not be more manifest, when they think of all that he has done for them, is now being done by the Lord Jesus Christ, and God the Father, and the Spirit of truth, of love, and of supplication, and that the holy angels feel deeply interested in us, and the work being now carried on for the regeneration of our world at his second coming. They must surely look forward to that marvellous event, the second advent of the Lord of Angels, when these "multitudes of the heavenly hosts" shall receive such countless numbers of the human race, as an accession of deathless companions through the endless ages of eternity. For our blessed Saviour told the Sadducees, who knew neither the Scriptures nor the power of God: "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."

Then think of the "Upper Sanctuary." Their services will close. There will be silence in that part of heaven, for "all that are asleep in Jesus



will God bring with him." They must also feel deeply interested in "things pertaining to salvation." "The Church below, and all above, but one communion make."

"There is joy abounds in Paradise,  
Among the hosts of heaven,  
Soon as a sinner quits his sin,  
Repents, and is forgiven."

"They have not received the promises, God having provided some better thing for us, that they without us should not be made perfect."

"They are waiting for the adoption, viz., the redemption of the body." "And we must be hastening on to the coming of the day of the Lord." "For yet a little while, and he that shall come will come, and will not tarry." "Establish your hearts, for the coming of the Lord draweth nigh."

Eighteen centuries may seem long to us, who are creatures of a day, but it is not two days in his reckoning, and he may be here before the end of the second day. "Behold I come quickly and my reward is with me."

His second coming, so much spoken of in Scripture, seems to be more rapidly approaching, and is as sure and certain as his first appearance 1869 years ago. And if a multitude of the heavenly host, with the angels, then praised the God of heaven and earth, saying, "Glory to God in the highest, peace on earth, good-will to man," what tongue can tell, or heart conceive of his second appearance, "when he shall be revealed from heaven, with his mighty angels, to be glorified in all them that believe, taking vengeance on all them that know not God." The heavenly witness, (the

Angel), assures us he will so come, in like manner as he ascended in the clouds of heaven, "and every eye shall see him. He shall descend with a shout, and with the voice of the archangel, and with the trump of God, and all those who are asleep in Jesus, the ever-blessed Saviour shall bring with him." They are all in the heavenly mansions, and he feeds them, and leads them unto the living fountains of waters. It is long since it was a great multitude which no man could number, and it has been increasing by an everflowing stream, out of all kindreds, and tongues, and people, of those who are redeemed and added unto the Lord.

What glorious and triumphant anthems of love and praise will resound through the open firmament of heaven, we know not. But the unnumbered multitudes of saved sinners might well exclaim,

"To Thy great name, Almighty Lord,  
We grateful honors pay;  
And glad hosannahs shall proclaim  
The triumphs of the day.

"Salvation and *immortal* praise  
To our victorious King;  
Let heaven, and earth, and seas, and skies,  
With glad hosannahs ring.

"To Father, Son, and Holy Ghost,  
The God whom we adore,  
Be glory, as it was and is,  
And shall be evermore."

The teachings of Scripture, in reference to what may be the results of the second coming of our Lord Jesus Christ, do not come within the design I had in view in writing this treatise or abridgement. And, in one sense, I might here close my remarks, as I wished to show that the principal truths of God's word may be said to be condensed

into one, in the person of our Lord Jesus Christ, and that they all have a reference to him, directly or indirectly, as the great central Truth of God's own Book. But as there are many other truths of the most important nature which I feel earnestly desirous to place before your minds, in the light of the truth of the word of God, so far as I am able to judge, by the assistance of his grace given me, I therefore beg your most earnest attention to what you may find written in the remaining part of this work.

As already observed, I often feel at a loss for words to express ideas, the truths being of such solemn and momentous import that I know not with what words to clothe them, and will resort to the "fountain pure," which is the "more excellent way."

Man's salvation is by grace. We are saved by the grace of God, or by the "grace of our Lord Jesus Christ." The terms are synonymous. We are justified by grace, through faith; faith is the means. Saving grace, then, is the free and unmerited kindness and favor of God, the Father, Son, and Holy Spirit, bestowed on unworthy sinners, totally irrespective of works done, or any merit possessed by them, but on account of what Jesus, the Christ, hath done and suffered for them. As there has been much said and written on this important doctrine, I would wish you to have as simple and clear conceptions of what I mean as possible. Faith is the gift of God. Receiving the gift, and believing in Christ, and regeneration, justification, adoption and sanctification, are simul-

taneous and co-existent with believing the truth. The sinner's believing the truth, as it is in Jesus, is the effect of the gracious operation of the Spirit of God upon the sinner's heart. He is pardoned, justified, elected, adopted, sanctified, born of the Spirit, converted, will not perish, but have everlasting life, and is a new creature *from the moment he believes.*

How glorious, cheering, and overpowering is the sinner's salvation by grace!

"Jesus, how glorious is thy grace!  
When in Thy name we trust,  
Our faith receives a righteousness  
That makes the sinner just."

How simple and sublime is salvation by grace! Simple, by an act of faith, a mental act. "Incline your ear, hear, and your soul shall live. Believe and thou shalt be saved. Believe and live." One believing look saves the sinner. "To him that worketh not, but believeth on him who justifieth the ungodly, his faith is counted for righteousness," and the unspeakable and astonishing change in the heart and character of the sinner is the result. He is no longer held to be ungodly, but declared to be righteous or godly. He is passed from darkness to light. God is just, and the justifier of him who believeth in Jesus. It is God who justifieth the ungodly. "Whosoever believeth that Jesus is the Christ is born of God."

It is the belief of the truth that the whole world is guilty before God, that the human heart is deceitful above all things and desperately wicked by nature, that every one of us, instead of keeping pure and entire God's holy law, doth daily violato

his commandments, in thought, word and deed, and are therefore exposed to his righteous indignation. In this sinful, and lost, and helpless condition, our God and Lord undertook for us ; took on him our nature, was made of a woman, made under the law, and in him we obeyed the law, and in his sufferings and death full satisfaction was made to the law and justice of God, for the sin of man ; the debt was paid in full ; an atonement was made for the sins of the whole world. And let us ever remember that this was done that our sins might be forgiven, that we might not perish, that we might be saved from everlasting condemnation.

O the depth of the love, and grace, and mercy, and compassion of our divine and human Saviour, which prompted him to suffer such untold agonies for the sin of man. "And when the Roman Centurion saw that he so cried out, he said, Truly this man was the Son of God."

We are saved, then, by grace, through faith, which is the gift by grace, and is the instrumentality or eye of the soul, which perceives the glorious promises and truths of the Gospel, and receives and believes them, on the testimony of the Divine Word, and appropriates them as all "yea and amen, in Christ Jesus. "But it is all of grace, and, therefore, Paul, through the Spirit concludes his reasoning : "But where sin abounded, grace did much more abound ; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord."

You have often seen, read, or heard the words I am about to write, and such words and sentences

are often repeated without that solemn regard which their unspeakable importance requires. And although, in some sense, they are now uttered and published throughout the whole world, and encompass our globe, yet like the air, and the sunlight of heaven, they are not the less valuable on account of being free, and the means of furnishing light, and life and comfort, and peace, and joy, and gladness to all who experience their benign influence. I mean the Scriptural words and sentences expressing the love that God hath for us. All the kindness, mercy and grace of God toward man originate in the love of God, the Father, Son, and Holy Spirit.

“The Father loves us, and gave his only begotten Son to die for us. He is rich in mercy, and hath loved us with a great love, and spared not his own Son, but delivered him up for us all, that he might, with him, freely give unto us all things. He that loveth not, knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.”

Our ever blessed Saviour also loved us, “and gave himself for us. We love him because he first loved us. Who shall separate us from the love of Christ?” &c.

“Nay, in all these things we are more than conquerors through him that loved us. And to know the love of Christ which passeth knowledge, and walk in love as Christ also hath loved us, and given himself for us an offering and a sacrifice to God.”

"Hereby perceive we the love of God, because he laid down his life for us."

"Unto him that loved us, and washed us from our sins in his own blood."

"As the Father hath loved me, so have I loved you. This is my commandment, that ye love one another as I have loved you."

Jesus, the Christ, came into the world as the embodied love of God. He so presented the character of God, the Father, Son, and Holy Spirit, that every human being might feel that "God can be just, and the justifier of him who believeth in Jesus." He assumed our nature, expressly that he might be able to suffer in our stead, and make his soul an offering for our sin. He so loved us, that while we were yet sinners, or ungodly, Christ died for us, that the moment we believe, our faith would be reckoned for holiness, "and we would be made the righteousness of God in him."

The Holy Spirit also loves us, and is sent by the Son, from the Father and the Son, as our divine "teacher, sanctifier, guide and comforter," that we may have joy, hope, peace and consolation in life, and victory over sin, death and the grave, "being begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead."

But observe, although a kind of "threefold love, it is all one love." Our salvation comes from God, because God is love, and the love of Father, Son and Holy Spirit must have the same end in view, and must embrace the same objects.

How shall we be able "to comprehend the love of Christ, which passeth knowledge," or to know

and understand the height, and length, and breadth and depth of the glorious plan of man's redemption as unfolded in the redeeming love of God.

When you consider that the Father loves you with a great love, and spared not his own Son, but delivered him up for us all, that the Son loves you and gave himself for you, that the Holy Spirit loves you and is given to every one that asks, and is now waiting to be gracious, you may well exclaim: I shall, I must be saved, if I could only believe "in the Lord Jesus Christ, who was made sin for me, that I might be made the righteousness of God in him."

A natural inquiry now springs up in the mind—What is it to believe? At the risk of repeating the same words, (which indeed is often necessary on account of our stupidity, and the ignorance that is in us), I must make a few more remarks on this all-important truth, viz., the belief of the truth of the Gospel.

It seems to me as if theologians, and others setting forth the truths of the glorious Gospel of our Lord Jesus Christ, have so done it as to raise confusion and needless perplexity in the minds of those who are anxiously enquiring, What must we do to be saved? There is only one answer can be given, viz., Believe in the Lord Jesus Christ, and thou shalt be saved. There is only one living and true God, the former of our bodies and the Father of our spirits; one creator of the heavens and earth, one Mediator between God and man; one Lord, one faith, one baptism; one loving, and living, and life-giving Saviour; one man, by whom sin entered into the world, and one Man,



the Lord from heaven, who taketh away the sin of the world; one sacrifice for sins; one new and living way; one full, free, and sufficient atonement for the sins of one world, but needed for the redemption of the soul and body of one sinner; one name only given whereby we must be saved; one door leading into one fold, the kingdom not of this world.

Every one must have this one kind of knowledge, that there is one holy law of God, and to offend in one point he is guilty of all, and he must have one kind of faith, and with his whole heart breathe one prayer of faith and repentance to the one Holy Spirit, that he might be taught one of the most important of all truths, that he is one of the chief of sinners, that there is only one righteousness of God; the righteousness of no created being could avail for one sin, the righteousness of God manifest in the flesh, believed in, and imputed to us is absolutely necessary for the salvation of every one of us, but it is all-sufficient for every one; and his prayer must also be, that, by divine grace, he may be enabled one thing to do, to perform one act, one mental act of faith in the one Saviour of all sinners, who made one perfect obedience for every one, and paid one price, one ransom for all. He gave himself for every one of us; surely our souls must be precious in his sight.

We may all thus have access by one Spirit unto the Father, and by faith enjoy the blessed hope which "entereth now into that within the veil, and the full assurance of faith will cheer and gladden the heart of every one in Christ Jesus, until the

eternal morn shall arise on the new heavens and the new earth, when we shall be all one in Christ Jesus, our God and Lord and Saviour.

If such blessed results flow from believing, what is faith? Faith is the belief of testimony. So that all men and women, young and old, have faith. Boys and girls believe there is a School House and Teacher, on the evidence of their parents and others, never having seen either of them. Men sail across oceans, and travel to distant countries, in the pursuit of different objects, on the belief of what others have told them. You will at once perceive that faith is a necessity to all created beings. Whoever believes any matter or fact on the information of others, has faith. It is a mental act, and considered as such is as universal as the mind of man.

It might be said that as soon as we become conscious, we can scarcely perform a single action but what has relation to faith in some way or other, and as we grow older find out additional objects to act faith upon, and in this respect our faith and hope will continue to increase, for ever and ever.

You will also now observe, that faith or belief implies knowledge. There must be some knowledge of the objects of belief, and a declaration of them set forth in order before our minds, that we may be enabled thereby surely to believe them.

I trust you will now give earnest heed to the remarks I endeavour to make respecting what is all-important to every one, viz., the belief, reliance, trust, confidence, or faith of the Gospel. It is the same in essence or substance as other

faith ; it is a mental act, or the assent of the mind to certain truths presented to be believed. But it is peculiar and altogether different from all other faith in this respect, that without that faith "it is impossible to please God," for without it we are in a state of condemnation. It is also peculiar and unspeakably important, inasmuch as it is "a belief to the saving of the soul," the object to be believed being the great central truth "that Jesus died for our sins." All other truths harmonize with, and centre in this glorious and conspicuous truth of the Gospel.

You must also believe that our world is a physical and moral wreck ; that "sin reigns unto death ;" that the whole revealed will of God is truth ; that the Father, Son, and Holy Spirit, in love to man have provided a remedy for his fallen state, even that the Son of God was manifest in the flesh, and lived in our nature, obeyed God's holy law for us, and died for us. If you believe these truths with all your heart, and that all was done for you, you yourself, however sinful, and lost, and undone, and of sinners the chief, you may not only now, this moment, be saved, but you are saved, shall be saved from your sins, for ever saved by the mighty Saviour, our Lord Jesus Christ, who came to seek and save the lost, and "saves to the uttermost all that come unto God by him."

But faith is not easily described. It is more than a mental act. It becomes in the Christian a ruling principle, the connecting link between heaven and earth, the hinge or motive power on which his salvation is suspended. It is the heart

and soul, and love and affection, and all that is within him, *being stirred up* to magnify and bless the holy name of Jesus for all that has been done for himself and all lost sinners in time and for eternity, and his acts must be proof in some way or other.

But see to it, that you are selfish in the great question to be settled by every one for himself, or herself, viz., Am I saved? It is personal salvation every one needs. There is none righteous, no not one. You need no preparation in order to believe. Every sinner is lost and undone until he repent and believe the record which God hath given of his Son. But observe, only sinners need salvation. If you are not a sinner, salvation concerns you not. From the moment you believe and repent, (faith and repentance are inseparable), you are pardoned, justified, elected, adopted, and sanctified. You are righteous, that is, the righteousness of God is imputed to us, and we have power to become the sons of God, because, by his grace, we believe in his name. We are also regenerated or born of the Spirit. "Whosoever *believeth* that Jesus is the Christ, is born of God." No longer under the law, but under grace. No longer under the ministry of condemnation, but are new creatures in Christ Jesus, and sanctified by the *belief* of the truth, and delight in the law of God after the inward man, and with the mind serve the law of God and doth not commit sin because we are born of God.

But we are not only the children of God by *faith* in Christ Jesus, but heirs, heirs of God, and joint-heirs with Christ, and He is heir of all things.

All things were not only made by him, but for him. We are heirs of the kingdom of heaven, heirs of eternity, heirs of the riches of eternity, for our treasure, our riches are in heaven, even our God and Saviour, the Lord Jesus Christ, "in whom is all the fulness of the Godhead bodily," and he is ours, being "made of God unto us, wisdom, and righteousness, and sanctification and redemption," and we are heirs of the promises; they are all yea and amen to the heirs of salvation by grace.

"This very word of grace is strong as that which built the skies, the voice that rolls the stars along, speaks all the promises." Such knowledge is too great for us, too high to understand.

But you will now be ready to say, How shall I know if I have faith, true faith, living faith, and am thus saved, and will never perish, but have everlasting life?

Many say it is difficult to tell and hard to be understood, in reference to our being in Christ, or a new principle of life and power implanted in the soul being discoverable.

Are you at war with yourself, the world, sin, all sin; and does your conscience testify that the spirit of Christ is found in you, and that you are desirous to do those things which are well-pleasing in his sight? It is the work of the Spirit of God. "We are washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God." It is also mysterious. The nature of the change cannot be explained. We cannot understand earthly things, much less heavenly things. "The wind bloweth where it listeth, and we hear the

sound thereof, but cannot tell whence it cometh or whither it goeth;" so is every one who is born of the Spirit. His work is visible, but his working is not. We are conscious of the results of the operation of the Spirit, but not of the work itself. We do not see the wind, but we see the effects of it. "That which is born of the Spirit is spirit."

In our bodily nature there is a wonderful process being carried on daily. The food we eat to satisfy our hunger is soon converted into blood, and, nightly, from the blood circulating through the system, bones, muscles, and other parts of the body are made, and supplied by nourishment from the blood in an almost miraculous manner, and the blood itself must be preserved in a healthy condition by an invisible agent—the atmosphere—or we would almost instantly expire.

We know and believe that this process is being carried on continually, *from the effects produced*, but cannot describe the process itself; cannot tell how it is that one set of vessels knows what kind of blood is needed for bones, for muscles, &c. If earthly things and our bodily nature be mysterious, why not heavenly things, and our spiritual life more so?

It is in the belief of the truth that the mystery is involved, concerning which I might say a few words further: You can only receive faith and repentance by a preternatural agency, or work of the Spirit of the living God; hence called being born of the Spirit, born from above, justified, &c.; "but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God;" but we must ask, that

we may receive. When an unsaved sinner becomes convinced "of sin, of righteousness, and of judgment," and thinks on the holiness and purity of the divine law, of his own selfishness and earthliness and sinfulness, as shown by the daily pursuits of his life, that he is laboring, as it were, in the very fire for that which satisfieth not, that he is exhausting his energies on trifles "light as air," and that will perish with the using; when he feels a conviction of his sins against God, and the neglect of the salvation of his own soul, there will surely arise in his heart some feelings of fear and trembling when he learns that of himself he can do nothing, that he cannot even cease from sin, that he is actually dead in trespasses and sins, that he is not only lost, but helpless and undone, without hope, and without God in the world. Such an one must surely be astonished with a very great astonishment to learn, as it were, at the same moment, that there is help, that there is hope, that he is not in reality lost, that there was one came to seek and to save the lost, that he has been seeking him and actually found him, and at once by the most *incontrovertible* and *overwhelming evidence* assures him, not only that he may not be lost or perish, but that he will have everlasting life, which means all the happiness the soul can wish or enjoy for ever and ever. "What is the *evidence*," he will exclaim, "what is it? What shall I do to be saved?" "I am One mighty to save; I am Jesus, whom (it may be) thou persecutest. The evidence is, 'I have died for *you*,' and, 'my blood cleanseth from all sin.'" "For me? For me?" "Even so, for you;

for you I died, that you might live for evermore, and you can do nothing, only believe; I have done all. The work of your salvation is finished, everlasting righteousness is wrought out; the Spirit, or seed of grace, and love and supplication shall be implanted in your heart, and will grow and become a tree. But I cannot tell you all; you could not bear it now. I will give you documents, 'that you may know and understand the love that God hath for you.' 'Search the Scriptures, for they testify of me, and the Holy Spirit, the promise of the Father, will teach you all things,' and 'be thou faithful until death, and I will give you a Crown of Life.' The poor, but now rich, "trembling and astonished" sinner has no reply to give. His heart, too big with emotion, cannot believe for "joy and wonder," and yet he believes and, not knowing what he does, exclaims, "My Lord and my God," and, praying for the promised grace, and that he may not sin, betakes himself to the school of eternity, the documentary evidence of his "Lord and God."

Thus, or in some similar way, do we get in possession of the incorruptible and invisible seed of grace. But it is the work of the Holy Spirit, and inexplicable by man. I do not at all mean to assert that the believing or saved sinner is conscious of the work or agency of the Holy Spirit, in or at the time of believing, as I am strongly convinced that in most cases it is otherwise, and that we are conscious and sensible, as I said before, of the results of the Spirit's work upon the sinner's heart and conscience, but not of the work itself. We do not see the wind, but its effects are visible. It is rather in the saved



sinner's experience, or felt results of God's pardoning, electing, and justifying love upon his soul that he becomes convinced that he is a believer and a child of God, and joint heir with Christ of eternity and all that it contains, than his realizing any sudden or striking manifestation of the Holy Spirit; but with some it may be otherwise, and they may be conscious of the time of their regeneration. It is the warfare that is the true test, the being saved from their sins; the joy and peace in believing; their living Christ; their running with faith and patience, (they must not only walk, but run, as the avenger of blood is at their heels), which proves that they have been with Jesus, and will become "a sign from heaven that they are passed from death unto life," that they are no longer under the law but under grace, and will not "let sin reign over them."

I beg the reader to keep these last sentences in remembrance, as they are intended to apply in different places, and need not be repeated.

In searching the scriptures of truth, the sinner will find that his salvation is by grace, through faith as the means; and that in believing, he has not only eternal life, but, as before said, finds he is elected, justified, adopted, regenerated, sanctified, and saved from the moment he believes. And he finds that all is a gift, a gift by grace, the gift of the righteousness of God upon all who hear or read and believe the Gospel. And amidst many fears and doubts and perplexities, he is led and walks in the way, and endeavors to "run the race set before him," looking unto Jesus, the author and finisher of our faith; and although he may stumble and

fall, and have occasion to say, "O wretched child that I am, who shall deliver my feet from falling?" yet his falls have an upward tendency, and he gets his feet upon a more even place, and stands with more steadfastness, and blesses the Eternal "that all things are working together for his good." He will find himself assailed from within and without by friends and foes, and by the infidel after his kind, who seeks, by perverse disputings, to "turn the truth of God into a lie," and subvert those who are weak in the faith. And, as I said in the beginning, we are not naturally inclined to believe the truths of God's word; but otherwise, the arguments of materialists, &c., not only prove a stumbling block to themselves, and others who are only nominal or professing christians, but also to such christians as being weak in faith, and "turning aside to vain jangling," are greatly hindered in their journey by sophistry and perversion of the truth. And I also said I designed not to review the arguments of sceptics, yet I feel inclined to make one short example, that it may be seen how they deceive themselves and others in their misapprehension of the truth of the Scriptures, and especially as I find some well-meaning people, as well as members of my own family, at a loss to understand the words used by Solomon in a satisfactory manner.

We read in the Gospel by John, "Jesus saith unto her, thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that

believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, yea, Lord." But the unbeliever saith, Nay, these utterances are not truth, for Solomon saith the contrary, viz: that man cannot believe and never die, "for he is only a beast, and hath no pre-eminence over a beast; that they have all one breath," that "that which befalleth the sons of men, befalleth beasts, even one thing befalleth them; as the one dieth, so dieth the other; all go unto one place; all are of the dust, and all turn to dust again."

To some minds it may seem strange, that these texts and some others should be adduced as proof that man is a beast only, and that he has no spiritual and immortal nature, or that that too is buried in the grave.

"Cry aloud," said Elijah, "for he is a God; either he is talking, or in a journey, or peradventure he sleepeth and must be awakened."

What would be thought of him who would cite these words to prove that the prophet believed and meant that Baal was a God, or the true God, without reference to the context, or other parts of Scripture? Elijah spoke ironically, and shows unto the prophets of Baal, and all the people of Israel, "that the Lord he is the God," the true God, to whom only belongeth worship in time and eternity. So with the words in Ecclesiastes. The book contains many ironical sentences, and this is one of them. The context clearly proves that man has a material and immaterial nature; that

he is body and spirit; that he is morally conscious, therefore responsible, and will be judged for the deeds done in the body; that "his spirit goeth upward, and returns to God who gave it."

The words of the Book of Ecclesiastes must not be read in fragments, but read all through at once, in order to ascertain the meaning. It is a sermon. "The words of the preacher, the Son of David. I, the preacher, was king over Israel, in Jerusalem." This sermon contains twelve chapters or divisions, or two hundred and twenty-two verses. The poor erring finder of contradictions selects two of these verses, 19 and 20 in the third chapter, as containing the sum and substance of the whole sermon, viz: that the preacher was a materialist, and believed in the "great darkness" doctrines; therefore, all the teachings of the prophets, and apostles, and our Lord Jesus Christ, concerning the glory, honor, and immortality of the human race, are fallacious, and not to be believed, being contradictory of these two verses, as he ignorantly imagines.

When he reads the whole book, or sermon, carefully, he must arrive at a very different conclusion. He will find that Solomon's teachings are clear as the sky of Judea, and not only in accordance with, but direct proof of other important truths of the infallible Word of God.

He teaches that man's body is of the earth, earthy; "then shall the dust return to the earth as it was." "Dust thou art, and unto dust shalt thou return." In this respect a man hath no pre-eminence over a beast; "as the one dieth, so dieth the other,"

But he also saith, "Rejoice, O young man, in thy youth, and walk in the ways of thine heart, but know thou, that for all these things God will surely bring thee into judgment." "Remember now thy Creator in the days of thy youth, while the evil days come not, or ever the silver cord be loosed, &c., then shalt the dust return to the earth as it was, and *the spirit shall return to God who gave it.*" Let us hear the conclusion of the whole matter. (Saith the preacher) "Fear God, and keep his commandments, for this is the whole duty of man." "Fear him who hath power to cast both soul and body into hell," (saith Christ). We are to fear God and keep his commandments (saith Solomon), for it is the duty of man, and "because God shall bring every work into judgment." "Because God (saith Paul) hath appointed a day in which he will judge the world in righteousness, by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." "In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel." "God shall judge the righteous and the wicked, and bring every secret thing into judgment" (saith the Preacher). "God shall redeem my life from the power of the grave, and I will dwell in the house of the Lord for ever" (said the Preacher's father). "In my Father's house are many mansions, I go to prepare a place for you," said the Preacher of the everlasting Gospel.

Thus it will be seen that these verses in Ecclesiastes, when compared with other passages, are

not only agreeable with, but plainly corroborate the teachings of God's word, relative to man's bodily and spiritual nature, and that life and immortality are brought to light through the Gospel, and this life is in the Son of God, and in believing we shall have life through his name, even life for evermore, "and shall never die," and our bodies shall be raised again in the resurrection, at the last day, by him "who is the resurrection and the life." It will be readily understood that it is only the arrogant and superficial class of sceptics who would attempt such ignorant misrepresentation of God's holy word, as to set forth that the teachings of the Lord Jesus Christ were not to be believed because these verses were to be found in Ecclesiastes.

As I have made this kind of digression, I would beg your attention to a few lines from the poet, which you will find most expressive and comprehensive of the sum, and substance, and conclusion of the whole matter of infidelity.

"Development divine !  
Cause yon sun to unshine :  
We hate Jehovah Jah,  
His Bible, Truth, and Law.  
We'll banish Christian mist ;  
Our light, we do insist,  
Will free the world from sadness,  
Develop truth and gladness,  
Extinguish love and faith,  
And cheer the soul in death.  
The Sabbath is a curse,  
And prayer ten times worse.  
Preaching too is vain,  
As saith Thomas Paine.  
Our reason too is matter,  
(See) free thinking smatter.

We'll in a sea of matter  
In darkness ever swatter.  
We only will believe  
What suits us to receive.  
At the end of finite space,  
We do conclude our race ;  
That space should be infinite,  
We don't believe a minute."—AMEN.

Although it would, in most cases, be a vain thing to attempt to reason with those who believe such absurdities, yet I have no doubt there are many of those of an unbelieving mind who are nearer the kingdom of heaven than nominal professing Christians, who have a name to live and are dead, for the Lord from heaven came not to call the righteous but sinners to repentance. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, for He will have mercy upon him, and to our God for He will abundantly pardon."

But this is digressive, and I would now say that we are not left without witness in reference to this all important change consequent upon believing. A new kind of light, life, power and love are communicated to the soul, as well as a sense and perception of divine and spiritual things. The light may be faint and dim; the life almost imperceptible; the power seem more like weakness than strength; and the love unworthy of the name in respect to men; but in every believing soul they in some degree exist. Observe first, in reference to the light and life. You will no longer find the word of God a book without meaning, a sealed book and profitless, but with prayer to the God of all grace, will find that it contains wondrous

things, that the Lord Jesus Christ is "the way, the truth, and the life," that He is the "Light of the world, the light of life, eternal life;" that the words of God's own book are not dead matter, but "spirit and life" quickening the new-born soul; as Luther said, "They are living creatures having hands and feet," taking hold of the conscience and energies of the heart and soul, and we are thereby quickened from dead works to serve the living and true God, and we will feel desirous to practice and abound in all those moralities and fruits of the Spirit which are estimable and lovely, and "against which there is no law." We will perceive we are dead unto sin, (on account of Christ's suffering and dying in our stead), but also alive from the dead, alive unto God, and will no longer "let sin reign in our mortal bodies, that we should obey it in the lusts thereof."

If this principle of light and life be in us, and the truth hath made us free from the law of sin and death, we will not walk after the flesh, but after the Spirit, ever remembering "that we walk by faith, as seeing Him who is invisible."

And if you have believed, and if you do believe the love that God hath for you, and hath recommended that love to every perishing soul, in that Christ died for the ungodly, then be ye sure of this, the light and life will become more manifest; the light will become more visible, and "shine more and more unto the perfect day," being irradiated by the sun of righteousness, "the true light which lighteth every man that cometh into the world." And the life, being a life of faith upon the Son of God, and being daily alimented with the living



bread and the living water of life, and refreshed and invigorated by faith acting upon all the precious promises, will become, as it were, "a well of living water, springing up unto everlasting life," to the praise and glory of Him "who is the resurrection and the life."

But power and love will also, in some measure, be given; the Gospel, the glad tidings that God is one with us, that he hath brought in an everlasting righteousness, which entitles us to eternal life, being a state of everlasting holiness, happiness, love and joy, of which, here, the heart of man cannot conceive, this Gospel "is the power of God unto salvation to every one that believeth." It is the *belief* of these glorious, soul-satisfying truths, that brings to the heart a sense of reconciliation, and that God is for us, and it is this which regenerates the soul, under the renewing influences of the Spirit of Grace, and originates in the heart a new moral existence, and with emotions of "wonder, love, and praise," we exclaim "O Lord my God, full many are the wonders thou hast done."

We are always in need of this moral power, this spiritual power, communicated by the Holy Spirit to the new-born soul, or spirit, to "babes in Christ," to the taught of God, who are lisping the first letters of heaven's holy alphabet, as well as unto those who have left "the principles of the doctrines of Christ," and are "perfecting holiness in the fear of God."

This power is often mentioned in the Scriptures. "But as many as received him, to them gave he power to become the sons of God." The disciples

were to tarry in Jerusalem "until they were endued with power from on high." "But ye shall receive power after that the Holy Ghost is come upon you." "That your faith should not stand in the wisdom of man but in the power of God." And Paul's preaching and conversation was in demonstration of the Spirit and of power.

The power of the grace of Our Lord Jesus Christ is made sufficient for us, and "he perfects strength (or power), in our weakness." And Paul would even gladly glory in infirmities, that the power of Christ might rest upon him. "And we are able to do exceeding abundantly above all that we ask or think, according to his power that worketh in us." We are kept by the power of God, through faith unto salvation. We are to be "strong in the grace that is in Christ Jesus."

Without this power we would be helpless, hopeless and undone. We are saved by the grace of God in Christ Jesus, and kept by his power, through faith, and we need to be clothed with the whole armour of God, and receive fresh supplies of the graces of faith, love, and hope, out of his fulness, and "grace for grace."

The Gospel of Christ is the great equalizer of the human family. "With God there is no respect of persons." "He that worketh righteousness in every nation is accepted of him." "The rich and the poor meet together." "He that worketh not, but believeth, is added unto the Lord, knows the truth, and is made free indeed, and has power given to become a son or daughter of the Almighty."

Now, I pray you take notice, hereby also shall

ye know, if ye have this faith, this saving faith which purifies the heart and works by love, then the prayer of faith will be the utterance of your heart. You will be instant in prayer. You will wish, and sigh, and pray for light, and life, and love and power, and that your dimness and darkness and ignorance may be done away, and that the new sense and perception of spiritual things may be strengthened, and your eyes opened to see and "understand the wondrous things contained in His holy law." You will, in some measure, have a new moral existence, and as it were, breathe in a new atmosphere. Without prayer you cannot be a Christian. A prayerless Christian would be a graceless Christian, which is a contradiction in terms.

You cannot believe that grace reigns, that you are saved by grace, that the God of all grace is waiting to be gracious unto you, and that a throne of grace is erected wherever the Gospel is proclaimed, to the uttermost ends of the earth, to which every one may have access at all times ; I say you cannot believe this without a desire, a prayer, that the Holy Spirit may be given you, as a spirit of prayer and supplication, and to teach you all things, and "how to pray, and what to pray for."

But some, or a great many, perhaps, may say, I cannot pray, I never pray ; what is prayer ? If you never pray, you have "neither part nor lot in the matter." You are deceiving and being deceived, if you are pretending or professing Christianity. And the scoffer and the infidel may be said to be nearer the kingdom of God, than he who is deceiving himself and others with vain pretences.

"Be not deceived, God is not mocked ; what you sow you shall reap."

Although it is true, "that we know not what to pray for as we ought," yet every one who believes, will feel a sincere, anxious, heart's desire to our heavenly Father that the Holy Spirit will be given him to teach him how to pray. Such a desire is prayer.

"Prayer is the breathing of a sigh,  
The falling of a tear,  
The upward glancing of the eye  
When none but God is near."

You will be instant in uttering such prayers as the following:

"O thou, by whom we come to God,  
The life, the truth, the way,  
The path of prayer thyself has trod,  
Lord, teach us how to pray."

No Christian can live without prayer. "Prayer is the breath of heaven in man, returning whence it came." "Prayer, ardent, opens heaven, lets down a stream of glory on the consecrated hour of man, in audience with the Deity."

"No prayer is made on earth alone,  
The Holy Spirit pleads ;  
And Jesus, on the eternal throne,  
For sinners intercedes."

And thus we have boldness to enter into the holiest of all, by the blood of Jesus, by the new and living way, and with full assurance of faith we will find the God of all grace, waiting to be gracious, and that the throne of grace is ever nigh at hand. Lying down or rising up, going out or coming in, in the streets or in the house, in public or in private, in the fields or in the sanctuary, we

may lift up our heart to the Lord our God, and realize his merciful, spiritual, and gracious presence to be always with us, and we shall assuredly "obtain mercy, and find grace to help us in time of need;" and, as we are utterly unworthy, and totally without merit, and "in us (that is, in our flesh) dwelleth no good thing," we may pray without ceasing, Lord evermore give us this grace, that we may "be led by the Spirit, and enabled to grow in grace, and rejoice in the Lord Jesus Christ, having no confidence in the flesh, and with our minds serve His holy law, ever remembering that with the flesh, or carnal mind, we serve the law of sin."

The singularity and mystery of the Christian life, (and without which he cannot be a Christian), is, that he doth not commit sin, he cannot sin, and yet every day he does sin; he commits sin and at a throne of grace obtains forgiveness of the same, because God is faithful and just to forgive his sins.

And this is the state of warfare and experience of every Christian; he is even a mystery to himself until he is delivered from his body of sin and death. "Be thou faithful *until death*, and I will give you a crown of life." [See Sequel.]

But there must be a performance as well as prayer. No one can believe the truth as it is in Jesus, that we are His, that we are pardoned, washed, sanctified and justified in the name of the Lord, that we are bought with a price, that he hath gone to prepare a place for us, and that we know not the day or the hour or moment when we may be called and received unto Himself, and that the

mission of the Son of God into our world was to raise man from a state of sin and death unto a state of holiness and life, without *realizing new motives* of obedience; a new moral gladness will spring up in our hearts, and we will not only be industrious, but active and diligent in all the ordinary pursuits and duties of life, and endeavor to run with alacrity in the way of all God's commandments; "diligent in business, fervent in spirit, serving the Lord," and esteeming all "a reasonable service." But remember there will be warfare. We live in an enemy's country. There will be a struggle for victory. We must needs be in a state of vigilance and alarm, and we will be sore beset with temptations from within and without, and will find "when we would do good, evil is present with us, and how to perform that which is good we find not." In other words, the christian is in a state of composition. His nature is complex. The incorruptible seed of grace is planted in his soul by the Spirit of God, and "in his flesh dwelleth no good thing." He is a saint and a sinner; a perfect saint and a perfect sinner.

By an appropriating belief of all the promises of our blessed Saviour, we "are made partakers of the divine nature." "Love is of God, and everyone that loveth is born of God, and knoweth God." When we are led by the Spirit, and walk after the Spirit, by the operation of the gracious principles of divine light, life, power and love, implanted in the heart when we believe, surely we are not at the same time walking after the flesh, and fulfilling the lusts thereof. And the consciousness of our

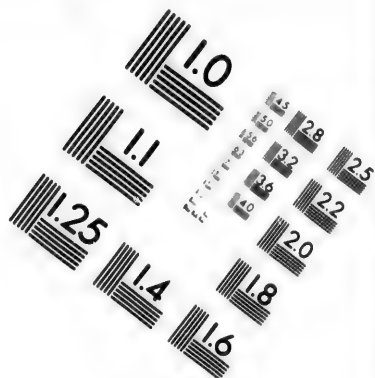
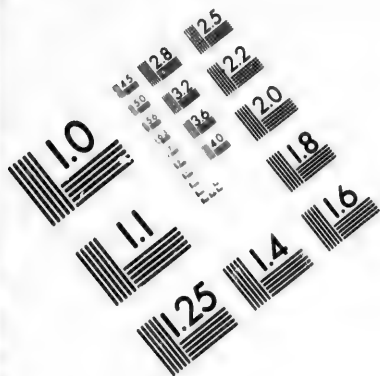
reconciliation with God in Christ, while under the influence of these heavenly principles, regenerates the soul, and under the influence of the Holy Spirit we become alive unto God, and are made new creatures in Christ Jesus, and, as it were, constrained to "offer up prayers and supplications;" it may be "with strong crying and tears," to the prayer-answering Jehovah, that our faith, hope and love, joy and rejoicing, may be increased, and that we "may bring forth fruit unto God."

In so far, then, as these spiritual exercises of the soul are produced by the Spirit of God, we are perfect. "The love of God shed abroad in our hearts by the Holy Ghost is perfect love; the peace of God, which passeth all understanding, is perfect, and his righteousness is perfect, and his mercy, grace and truth, are perfect, all his ways are perfect," "all his works are done in verity," "and the Lord Jesus Christ hath, by one offering, for ever perfected them that are sanctified," and he is "made unto us wisdom, and righteousness, and sanctification, and redemption," all which are perfect, and "if we love one another, God dwelleth in us, and His love is perfected in us," and in this sense, therefore, the Christian is perfect. But is he changeless, and therefore sinless? Alas! No, in no wise. As I have already stated, the Christian life is a state of conflict. We have easily besetting sins. Sin still remains in us, but it must not reign, or woe be unto us because of sin. "If we say we have no sin, we deceive ourselves, and the truth is not in us." We will, while in this body of sin and death, have sins to confess, but He is faithful and just to forgive us

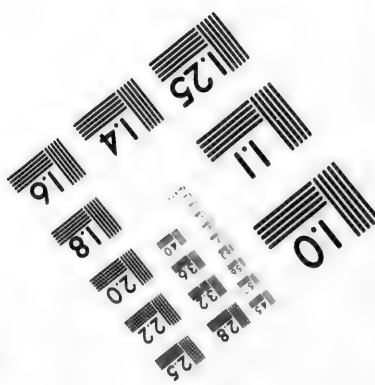
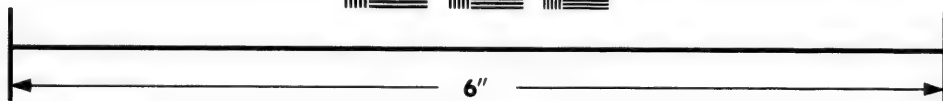
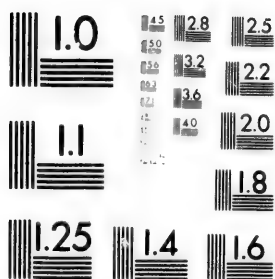
our sins, and we daily come short of perfect obedience to the pure and holy law of God, and, therefore, violate the same in thought, word, and deed. Be not deceived in reference to this all-important, glorious, mysterious, scriptural doctrine. I heard a Wesleyan Methodist Minister, a short time ago, during his sermon, say unto his congregation, "When the soul is converted to God, the old nature we inherit from Adam is *uprooted and abolished*." This witness is not true, as you will perceive from what I have already written. It is not "*uprooted and abolished*." Although "we delight in the law of God after the inward man, and with the mind serve the law of God, yet with the flesh we serve the law of sin." "Through the Spirit we are enabled to mortify the deeds of the body," but sin still dwelleth in us, and is neither "*uprooted nor abolished*."

The warfare, under the Captain of our salvation, continueth until death, until we are delivered from this body of death, and we need to be continually in armour, for "we wrestle not only with flesh and blood," but with an unseen and inveterate enemy, with the power of darkness, with spiritual wickedness in high places. We are certain and conscious of the existence of moral evil, from our own experience, and the actions of others. But when, or how, it was introduced into the intelligent creation of Jehovah, we cannot tell. A little while ago we could not reckon twenty; and we can no more grapple with this impenetrable difficulty, than we can with other inscrutable mysteries and depths of past eternity. But we know "an enemy





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hath done this," and that enemy is continually upon our path, "with his snares and wiles," and alas ! it is too true, "he may too often find something in us," as we are not rid of the presence of sin, it is only of its tyranny and dominion over us. With the Christian, there is a daily process of offending, and application at the throne of grace for forgiveness. But grace reigns, and "we are enabled more and more to die unto sin, and become alive unto God, who giveth us the victory."

While this warfare is going on, we are, while under the motions of sin, imperfect and sinful. "There is not a just man *upon the earth*, who doeth good and sinneth not." The imagination of man's heart is evil, and even with the Christian, how often does he give reason to the ungodly and profane to speak evil of the right ways of the Lord, and bring shame and contempt on the cause of his Master, by his conformity to the wicked practices of those around him.

"The tongue is an unruly evil (saith James); therewith bless we God, even the Father, and therewith curse we men, who are made in the image of God ; out of the same mouth proceedeth blessing and cursing." "My brethren, these things ought not so to be" (saith James). But they be so. When lust conceives, and we consent unto the conception, and will it, sin is brought forth, and the act perfected, and in this sense the Christian is a sinner, and a perfect sinner, for God cannot be tempted with evil, nor does he fore-ordain sinful acts ; nor are they the works of the devil (as I think), they are the sinner's own acts come to pass;

but to say that the High and Holy One decreed these acts, or fore-ordained them, is a wicked absurdity. To permit, is not to decree or fore-ordain.

I think very few words will convince you that there are no small, venial, or excusable sins, as Papists and others seem to think. "Let us not be deceived; God is not mocked." "Whosoever committeth sin is the servant of sin, and transgresseth the law. By one man's offence, judgment came upon all men to condemnation. He that offendeth in one point is guilty of all." Read our Saviour's sermon on the mount, and you will find it clear and plain, as if written with a sunbeam, that the thoughts and desires of man's heart are sin, and violations of God's law, which Christ came not to destroy but to fulfil. And although the believer is not under the law as a covenant of works, whereby to gain heaven, yet as a rule of life, he will endeavour to keep the commandments, realizing the glorious assurance and blessing of the Saviour. "He that keepeth the commandments, he it is that loveth me, and he shall be loved of my Father, and I will love him, and manifest myself unto him," and he will be as scrupulous to offend in one point "as if the keeping of them were the price of his salvation." But he will at last overcome, being led by the Spirit, and kept by the power of God, "for whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." And he will gain ground in the contest, become more heavenly minded, "not as though he had attained or were already

perfect," but with Paul striving thereunto, that he may become a perfect man in Christ Jesus. "We must be faithful until death," having this blessed assurance, "Ye are of God, little children, and shall overcome, because greater is he that is in you than he that is in the world."

And thus the Christian life is a mystery to the world, the infidel, and partly to himself. But it is a real, sensible, and conscious, as well as a glorious and soul-satisfying mystery. Thousands and tens of thousands of the most sinful, wicked and abandoned of humanity, have, by grace, become "peaceable, pure, gentle, and easy to be entreated; full of mercy and good works, sober, just, holy, temperate, showing forth in their lives and conversation that the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, and that their love abounded toward one another and toward all men;" that Christianity is, in reality, all that is holy, pure and heavenly, intended to raise man from earth to heaven, and teach him all that concerns his best interests for time and eternity, and cannot be combined or contaminated with the dross of earth, thereby proving its divine and heavenly origin.

And thus the poor pitiable infidel, and all who "despise and wonder and perish," have to deny the evidence of their own senses, pronounce it a delusion, being no more able to perceive the truth than a man born blind can tell what light means.

There are many who say, "If Christianity is truth and its Founder came to bear witness to the truth, and is the way, the truth and the life, how is it

there are so many different kinds of it?—every Church and sect claiming to be in possession of the truth, and, of course, the others more or less in error. I don't know which is right; I seldom go to hear the Gospel preached; I sometimes go a Sabbath or two before the Sacrament, or before a child is to be baptized, to keep up appearances, but it is uphill work, and I generally spend the Sabbath in idleness, or reading newspapers or something interesting—something I have a relish for; and although I pay little or no attention to what God requires of me, I am just as good as others, and not a very wicked sinner like as Paul was. Look at the Baptists. They believe that baptism is regeneration, but I don't believe that, and so I must be right. Look at the Methodists, too. They are very noisy, and don't tell the truth at their class-meetings, and because they pray very loud, and make great ado at their protracted meetings, think there is nobody religious but themselves. I don't believe in such things, and so I never pray in a loud or earnest manner, or seldom pray at all, and not having any religious experience, it would be difficult to relate the same at class meetings or any other place."

Such an one also contends that Presbyterians say there is an elect number who only can be saved, and the rest perish, as there was no atonement made for them. Also, that every one of the elect will believe at the decreed time, and the others are not effectually called, but have been passed by in the decree; so, if I am elected, I am safe; if not, what is the use of preaching to the congregation of

the dead, when there is no life in them nor for them?—the atonement being for the lost elect only.

He says, also, there is no soundness in the Church of Rome, or the Church of England; that the Pope is no more a successor of St. Peter than the "Lords spiritual" of the English Church are successors of Matthew and Mark. The one saith, and the other saith, "the temple of the Lord are we," when it is well known throughout Christendom that the priesthood of both Churches have made the temple of the Lord "a den of thieves." And as they regard the Sabbath as a kind of holiday, a day of amusement and sport, I am better at home than attending their Churches. Now, although these reasonings may be partially true, yet he who thus reasons is in a state of delusion and error. "His heart is not right with God." He will find by comparing his life and conversation with the word of God, that he has not the Spirit of Christ, that he is none of his; that the religion of Jesus, the belief of the truth as it is in Christ, is a personal matter, and leads the sinner to the all-important inquiry, What shall I do, I myself, do to be saved? Am I saved, forever saved?—and not to be judging others uncharitably, exaggerating and misrepresenting the doctrines and tenets of Christian Churches, as well as the practices of their members, regarding which "they may have been slanderously reported." He will find witness for the truth among all these Churches, and every Church is a Christian Church, only so far as its doctrines and practices agree with the infallible word of God.

The Scriptures of the Old and New Testaments are the only rule to direct all Churches and their members, and it is not difficult to conceive why they are not all of one mind.

The light, and love, and life, revealed to man in the sacred volume, have been set forth in the most plain and simple language, and so repeated that the humblest capacity might know they are the words of life, eternal life, and he who opens the sacred volume, is, in one sense, studying in the school of eternity.

But the carnal mind is "enmity against God," and desireth not the knowledge of his ways, and "perceiveth not the things of the Spirit, for they are spiritually discerned." We only see through a glass darkly while in our earthly tabernacle; we only know in part; but when that which is perfect is come, that which is in part shall be done away. The best of men are but men at the best, and we cannot see clearly on account of the darkness and ignorance that is in us.

And therefore it is that so many differences of opinion arise in reference to the mysteries of the Gospel of the grace of God. But these differences often work together for good, and prove, as it were, a salutary means of agitating the moral atmosphere of truth, and of purifying it from the noxious errors and delusions which would otherwise obtain over the minds of men.

The divisions and contentions in the Christian Churches is not, then, after all, a strong argument to the unbelieving mind, as against the truth of Christianity. Do not the Christian Churches of



Europe, Asia, Africa, and America, testify with one accord that God, in the beginning, created all things very good, but devils and sin have made man very bad; that our world is a moral and physical wreck and ruin; that man is a sinner; that the incarnate God, or the Word made flesh, hath made an atonement for the sin of man, by obeying, suffering, and dying for him? Do they not all testify that Christ is risen from the dead, and become the first fruits of them that sleep? Do they not all preach Jesus and the resurrection, and teach that life, light, and immortality, are brought to light through the Gospel; that all true Christians are one in Christ Jesus, and saved by His grace, and shall for ever live and love in a state of endless progression in knowledge, happiness, and joy, which alone can satisfy the human soul?

These are the cardinal doctrines of the Christian's faith. And although there is difference of opinion amongst the Churches regarding their government and discipline, their connection with the world, and the meaning of passages hard to be understood, that does not affect the truth of the principal doctrines believed, any more than the differences of opinion of a number of persons appointed to draft a new code of laws for the Spanish nation would affect the existence of the constitution made out by them. They might, and likely would differ, in reference to carrying out the plan proposed, regarding the civil, religious, and political rights and privileges of the community. But no question would be raised about general principles, such as, there must be a government, and an administration of justice; there

must be civil and religious rights and privileges, and observation of the Sabbath, and a system of education; and they would likely agree that this was the year of our Lord 1869, and compute their time accordingly.

And I might say further, in reference to this point, that the divisions in the Churches, and the untenable dogmas held by some or all of them, do not affect the truth as it is in the infallible word of God, any more than the false systems of error and idol worship prevalent among the nations of the earth would prove there was no truth, and no living and true God. "There is truth at the bottom of all religions."

"We know that all the gods are idols dumb,  
Which blinded nations fear;  
But our God is the Lord by whom  
The heavens created were."

The human race testify that there must be religion; that there must be worship, and an object of worship; these therefore must exist in deed and in truth. As concerning worship, we know that "an idol is nothing" &c., and the first conceptions of mankind relative to an object of worship must have been of the living and true God, and cannot otherwise be found than in his revealed will, as contained in the Bible.

To contend, therefore, that because there are false systems of religion, and differences in some or all of the Churches, that, therefore, all religion is false, and a delusion, and that mankind can exist without religion, as well as other animals, is not only contrary to the Scriptures of truth, and the experience of the human race, but even Phren-

ologists would exclaim, " You might as well contend that mankind shall hereafter be born without the coronal portions of their heads ; and that reason, faith, hope, and veneration shall no longer belong to man's spiritual nature ;" but were it possible that man's moral and spiritual nature could be extinguished ; then, then indeed, the unbelieving soul, who labours in the very fire for that which satisfieth not, and the whole school of infidelity, might successfully contend that they would have a beastly termination, and their grovelling desires and propensities end with their mortal existence.

## CHAPTER III.

TEMPERANCE SELECTIONS, SHOWING THE PROGRESS OF  
TOTAL ABSTINENCE PRINCIPLES IN BRITAIN AND  
THE UNITED STATES, AS ALSO ERRORS OF PROFESS-  
ING CHRISTIANS IN REFERENCE TO TEMPERANCE  
PRINCIPLES.

BUT he who believes, although he may not judge others in a fault-finding spirit uncharitably, while neglecting his own eternal interests, vainly mistaking a censorious for a religious spirit, will, nevertheless, deeply deplore the inconsistencies and sinful conduct of professing Christians, as well as what he may suppose or believe to be unscriptural tenets or principles held by his own or any other Church.

First, sinful conduct of professors.

I can only glance at this, as it is away from the design I have in view. Without attempting to set forth the opposition of the human heart to God and things sacred (which forms the key to the greater part of infidelity), and the covetousness and selfishness of our race, as displayed in our daily practices and pursuits, I would merely wish to state briefly a few ideas in reference to drinking and drunkenness as it prevails in the Christian Churches, as well as in the circles of society throughout the world.

Because of the object I have in view, I cannot even glance at the fearful results of drinking habits

as regards the physical, moral and eternal wretchedness and ruin of an incredible number of the human race, consequent upon the liquor traffic. They cannot be told in time ; eternity must reveal what is meant by the condemnation of the drunkard, and the dread realities thereof.

In reflecting on astronomy, the mind gets bewildered and lost in endeavoring to form conceptions relative to the magnitude, velocity, and inconceivable distances of the other worlds which astronomers have brought to light ; so the greatness and extent of the evils resulting from the *use* of intoxicating liquors, to the inhabitants of our globe, seem to overwhelm the mind with an overpowering sensation, in attempting to form any conceptions thereof.

There are those who would not take heed, even should an angel fly through the open firmament of heaven, leaving his message in characters of living fire, "Woe, woe, woe, to the inhabitants of earth," because of the drink system.

Above I said the use, and meant what I said ; all moderate drinkers are on the road to drunkenness. It is drinkers who become drunkards. Where does the use of alcohol end and its abuse begin ?

In reference to the results of its use, the following may suffice :—

From unquestioned medical statistics, it appears "that the United States of America are consuming more than five hundred and forty million gallons of intoxicating liquors annually, or nearly twenty gallons for a man, woman and child ; and these liquors are almost all adulterated with strychnine,

coculus, tobacco, opium, sulphuric acid, red pepper, potash, brucine, &c. In one state alone (Ohio) the chemical inspector, in one year, after an analysis of the liquors in six hundred different places, reported above ninety per cent. adulterated." And yet mankind buy, sell and drink them. The use or consumption of these poisonous liquids results in such an enormous and fearful amount of disease, crime, taxation, mental and moral disorder, delirium tremens, and death, which could not be summed up, and which words cannot describe.

Such consequences from the use of alcoholic drinks are not confined to the United States.

One of the oldest, most eminent and reliable medical journals in London, England, in one of its late issues, speaks most unmistakeably on the terrible national evil of drunkenness, or the use of alcoholic poisons. "It is drink (says the *Lancet*) which fills our hospitals, and gives the medical profession endless, though unprofitable occupation; in fact, it is the cause of nine-tenths of the misery and poverty which prey upon the vitals of our social system. Old and young, men and women, grandfathers and girls, at least seven-eighths of the sick and afflicted are drunk when they are brought on stretchers to the hospitals;" and concludes by asking the following question: "Can not legislators, clergymen, and the reasonable portion of the public do anything on their side to restrain the progress of a vice which is at the root of all the poverty, misery and guilt of this great city?" London contains more inhabitants than the whole dominion of Canada,

The *Lancet* is silent, but one answers the question thus: "Let legislators, christians, doctors, &c., discountenance the present free use of alcoholic liquors, which are the prolific sources of the evils." All such answers are so much splash the water. The evil cannot be discountenanced or corrected; it must be "uprooted and abolished."

So long as the people are blinded, and send unprincipled men to do their business, who, in respect to the liquor traffic, "frame iniquity by laws," so long will this accursed system continue, and its sure and certain effects be "to drown mankind in destruction and perdition."

The liquor traffic is not confined to London, it prevails throughout the British Empire and its dependencies, and among the nations of the earth, in a greater or less degree.

But is it so here in the Dominion of Canada? The common law, I think, authorizes a tavern license for every two hundred and fifty inhabitants, besides liquor stores and almost innumerable grogeries. Our public papers often contain horrible recitals of the most dreadful crimes too often resulting from the use of the deleterious poisons by the unthinking, deluded and miserable victims, who obtain them from greedy and selfish retailers, who, on payment of a certain amount, are authorized by the general law to open and perpetuate the most infamous nuisances to the disgrace of morality and religion. The consequence is, an enormous increase of taxation has to be paid by the sober and industrious portion of the community. And thus our Government, as well as others, "frame iniquity by a law."

I said "horrible recitals." One paper saith, "One McWhinnie, of Howick Tp., bayonetted, and afterwards shot, his own neighbour." Both had been drinking at a bee. Says another, "At Sheffield, in Beverley, a young man was stabbed by his father, Charles Lamb, who was maddened with drink at the time. The young man has since died." "Near Seaforth, one Donevan, and his wife, were brutally murdered, it is believed by his own son and another relative. The woman was horribly mangled. Amongst the bloody clothes belonging to the murderers was a whiskey bottle, nearly empty." Whelan shot McGee, and was executed. "Whiskey is the devil," said Whelan; "if it had not been for the cursed whiskey, I would not have shot McGee." &c., &c.

And the trial and execution of such unfortunate victims of this bloodstained traffic, costs the rate-payers tens of thousands of dollars annually, and this is called "Administration of Justice."

No wonder the public mind is corrupted, when a drinking saloon has been kept and encouraged in the Parliament Buildings, and some of the members have been drunk at noon-day. In other words, the people, (for they are to blame more than their rulers), send men to frame and pass such laws as authorize the inundation of society with such deleterious poisons, as already mentioned, which open the flood-gates of iniquity, crime and murder, a millionth part of which has never been told, for what tongue can tell, or pen describe



“The long, long hours of watching,  
The changeful hopes and fears;  
The heart's unspoken anguish,  
The bitter sighs and tears”

occasioned by the use of strong drink?

Now who support this state of things? Is it not a large majority of the population by their votes, as well as Christian Churches, or it could not exist. Governments are instituted to promote the good of the people, and not to enact laws for the encouragement and protection of vice and immorality. They ought to prevent, not protect evil; and if the people commission their agents to enact laws for the support and perpetuation of the use of intoxicating liquids, the drink system and drunkenness, and, of course, all the evils arising therefrom, who are to blame?

Ah! yes, yes, saith the British Government, ours, and other Governments; we know, we know; why write and dwell upon these things? All that is an old story. You are one of the extremists. Do you not know that we must have revenue? Know you not, Babbler, that by this craft we have our wealth? We must have money, and the people will drink. Then what are we to do for the hundred talents which have been invested for the army of Israel? Rather say for the army of drinkers. Aye, “there's the rub.” Amaziah, king of Judah, sinfully leagued himself with idolaters from motives of worldly policy, and the prophet of the Lord warned him, “not to let the army of Israel go with him, for the Lord would make them fall before the enemy.” The king hesitated. “But what shall we do,” said he, “for the hundred talents which we have given to the army of Israel?”

And thus it is "with the powers that be now." Think (say they) of the immense sums invested by respectable *Christians* and others, in distilleries, breweries, wine factories, taverns, &c., for the advantageous promotion of the liquor traffic. Think of the injustice and suffering which would ensue to themselves and their families, should the millions of gallons annually produced, of good, wholesome, invigorating liquids, be diverted from their legitimate channel; how would the people at large also suffer from the needful supplies being cut off, and no longer enjoy the salutary effects of the free use of these harmless and natural stimulants? And the national revenue would be grievously diminished.

"And the prophet said unto king Amaziah, the Lord is able to give you much more than this." Perhaps some may listen to this; but the principles of truth, and justice, and righteousness, do not apply to Governments, as if they were private parties. We cannot compromise in such matters. We must have a material guarantee: an instalment in hand. The working of Government is difficult, and not easily understood, and we must have money from the drink system, or some other system, irrespective of consequences. Neither will private parties listen.

Why should we be encouraged by Acts of Parliament (say they) to invest our funds to establish works for the public good, and then be put down by law? that must surely be very great injustice. This is the same kind of logic (say they) that Mr. Gladstone uses in reference to his spoliation of the Irish Church, and of course, the English Church

also, viz.: that we are not a good, but an evil. We shall see to it, that all such reasoning be exposed.

But besides Governments, and all self-interested parties, who make a gain by trafficking in the souls and bodies of their fellow-creatures, and who support the drink system, and will contest the matter to the bitter end (although many of them are convinced of the error of their ways), it is also supported by Christians and Christian Churches. One would think that every one who is a Christian indeed, must experience a kind of feeling of horror and alarm flit through his heart and conscience on hearing such words repeated. We are all, more or less, guilty of the blood of our brother in this matter.

There are thousands of professing Christians, in 1869, who still imagine they can countenance, support, manufacture, sell and buy, and drink the accursed thing, and be blameless. And Christian Churches say, Amen, and invoke the blessing of the God of heaven upon the labours of such, even that their handiworks may be established, prospered and blessed. With the whole dreadful array of accumulated instances of poverty, disorder, delusion, degradation, drunkenness, delirium, the most revolting murder and crime, moral, spiritual and eternal death, before our eyes in 1869, consequent upon the consumption or use (some use more than others) of intoxicating liquids, which this "mystery of iniquity," viz., the drink system, hath already worked, "we are slow of heart to believe the will of God concerning us."

During the late revolutionary struggle between

the North and South, it was well known that many of the ministers of Christ, in the South, not only sympathized with the slave-holders, but also prayed with them, and for them, and that their efforts might be successful for the extension and perpetuation of slavery. In view of these things, I have no doubt that hundreds of well-educated and intelligent ministers of the Gospel of our Lord Jesus Christ, and thousands of other professing Christians in Britain, and on the continent of Europe, would lift up their hands in holy horror to think that those whom the truth had made free would in any wise countenance and support a community of men who were determined, at all hazards, to condemn to perpetual slavery and degradation their brethren of mankind, chiefly on account of their own base and selfish purposes.

And now, when a struggle and warfare is being carried on of vastly greater proportions, and more extensive interests involved (the States' war being only local), as this war is general, and the issues of permanent importance, affecting in some degree the whole human race, these same parties, or many of them, stand aloof, or are found in the ranks of those who are *concerned* to uphold and perpetuate the works of the devil, this "mystery of iniquity," by means of which thousands are held in a state of slavery and galling bondage to sin and Satan.

But who is to blame in all this? Rather, who is not to blame? Let him cast the first stone. In reference to this I would just mention two or three prominent facts.

The Methodist Churches (it is well known) hold their discipline, in this respect, "unstained and pure." It is one of the glories of Methodism, that the members of the churches of Wesley shall abstain from all intoxicating liquors. The members are of one mind in this; and although some of them may bring disgrace upon their cause by violating the rules of discipline, that detracts not from the purity of their Christian standard.

But I regret exceedingly to have to say that the ministers and members of our noble Presbyterian Church are divided in their opinions in reference to drinking intoxicating liquids. Her members buy, sell and drink them, and a majority of her Ecclesiastical Courts vote yea in their deliverances, and publish to the world that the manufacturer, seller and drinker of alcoholic poisons are equally eligible, so far as membership in our Church is concerned.

And thus the glorious blood-stained Banner of the Covenant, which hath braved "the battle and the breeze" of Popery, Prelacy and Episcopacy, is disgraced by this "accursed thing," this Babylonish garment (not even a goodly one) hanging in detestable rags around its shining folds.

But do not members of the Romish, English, and other Churches, and a great many respectable people, drink and use these liquids every day? They do, and commit many other sins besides.

But are not Christians divided in their opinions concerning it? Yes, and that is a greater difficulty. Let us, then, as Christians, reason together. Are we Christ's in reality, or in name only? What solemn and momentous realities are herein involved!

Have we evidence from God's word, our consciences also bearing witness, that we are the children of God by faith in Christ Jesus? Then blessed are we! happy are we! "And we know and believe the love that God hath for us." If so, then He hath given us a new commandment, that we "love one another," and we must not only abound and increase in love one toward another, but toward all men, to the end He may establish our hearts unblameable in holiness before God, even our Father, "at the coming of our Lord Jesus Christ with all His saints." Now, if we are led by the Spirit, we are the sons and daughters of the Lord Almighty, and will do those things which are well-pleasing in His sight, and He is spiritually and graciously present with us now, and therefore I write, and you read "as seeing Him who is invisible." We are brothers, then, "and heirs together of the grace of life," life, eternal life, and as His friends, willing to do whatever He commands or enjoins in His word.

Then Christ's Gospel says to you and me, "It is good neither to eat flesh nor to drink wine, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak." It is good, then, not to drink wine (except as medicine), it is good not to drink anything whereby our brother stumbleth, &c. We know the fearful results of the drink system. Our Lord and Master says it is good to refrain from drinking such liquids as cause our brethren of mankind, for whom Christ died, to offend against him, or to stumble or fall, or have a tendency thereunto. We know, when we do such things as are evil, our good name will be evil spoken

of, and therefore ought to shun every appearance of evil. "All things are naked and open to the eyes of Him with whom we have to do."

We know, then, it is not good to do those things mentioned by the Apostle; therefore it must be evil to do them. It is evil, then, to drink wine, it is evil to drink anything whereby our brother stumbleth, &c.

It is evil (and all unrighteousness is sin) to drink any kind of liquid, or encourage the use of it directly or indirectly, that causes any one to offend against God and society, because it is here, and in other places, expressly forbidden, and is an evil and bitter thing, and displeasing in His sight. Our divine and human Saviour went about doing good. One part of His mission was to bind up the broken-hearted, and to comfort those who mourn, and raise them from their fallen state. Let us follow His example, and do good, and not evil, to all as we have opportunity, and "whether we eat or drink, or *whatsoever we do, to do all to the glory of God,*" and "not be partakers in other men's sins."

"A poor weak man lay in the street, and a solitary woman was observed doing her best to raise him up, while the rest passed by on the other side. 'Why do you show him so much attention?' one asked. 'Because he needs it,' she replied. 'Does he belong to you, then?' rejoined the Levite. 'No,' replied the good Samaritan, 'but he belongs to somebody.'" Ah yes, every true mother, every father, son, daughter, wife, husband, feels and knows what this saying means. How many

"need" your assistance also! How many daily suffer from the use of these liquids, and the heart of humanity seems so callous and indifferent that many of our respectable public journals so represent the police reports, and other statistics of the degradation and crime, fighting, stabbing or murder, and of the routine of drunkenness, as to be intended for a kind of entertaining amusement for civilized and Christian society. Are they not of us? Do they not belong to somebody? Are they of a race who have no souls? Should not the authorities who furnish them with the means, and all the aiders and abettors of their crimes, be oftentimes punished in their stead? And Christians say they can drink and not get drunken; but Christ says, "Take heed, lest by any means this liberty of yours become a stumbling block to those that are weak, and so sin against Christ."

In short, let no man deceive us with vain words. The Son of God was manifested to destroy the works of the devil. Let us see to it that our hearts condemn us not. He that is not with Him is against Him in this, as in all other abounding wickedness. Let us examine the matter in the light of God's word and human experience, and we cannot avoid the conclusion that the whole drink system is to be condemned and shunned, ever remembering that "to him that knoweth how to do good, and doeth it not, to him it is sin."

If, therefore, in view of these teachings from Christ's Gospel, we still continue, or countenance, the use of intoxicating liquors, and so teach others by our example to do that which may lead them



to eternal ruin, we must be forced to exclaim with one of old, "Blessed Lord, blessed Saviour, either these are not thy words, or we are not Christians."

I know very well that such reasoning will appear satisfactory and convincing to many, but some Christians may differ. Far be it from me to judge any one. There are some who still use what are called "spirituous liquors," and believe when the question is narrowed down to "just a little," or so many drops, or small quantity, it can't do any harm. I doubt not such are conscientious, and only need more light. They seem to overlook what is a sense of duty in this matter. There is a numerous class who say that the people wish to have the liquors, and therefore they are manufactured and distributed throughout the country, and sold and drank. And great numbers of these are Christian people too, and say, I may as well sell as another; but that if they would begin at head-quarters, lay the axe to the root of the tree, instead of the branches, and by legislative enactment endeavour to suppress the monster evil, they would have no objections, (when they could no longer have any), and turn their attention to something more respectable. All such seem to overlook their own individual and personal responsibility, and their duty to God and man, and that each one of us makes one of the people, in whom such law must originate. "Nothing (say some) can reach the evil but a prohibitory law; why should I make a sacrifice when others won't? Christians drink as well as others. Look at the money invested. What shall we do for the hun-

dred talents which we have given for the extension of the consumption or use of alcoholic liquids?" And thus the system continues to be bolstered up by the selfish and interested classes, Christian and otherwise, and the community suffer, even as it is at this day.

All such arguments, or falsities, have been so often exposed, that it is strange they would now be found in the mouths of Christians, or any respectable people. Even the unbelieving mind, who searches the Scriptures for the sake of dispute, knows that all such are *only professors* of Christianity, "have a name to live, have a form of godliness, but denying the power thereof." Indeed it may safely be asserted, that a drinking Christian, a sober drunkard, and an honest thief, are alike incompatible.

It is painful to write such things; and though I thus write, "I am persuaded better things of Christians, and things that accompany salvation." We believe that Christianity is the means of our God for the amelioration and regeneration of the human race, and let every one strive to do the will of his Master who is in heaven, assured that the smallest act of benevolence towards a suffering fellow-creature will not lose its reward.

I have now written more than I intended, too much perhaps, as those in public life, and with a better understanding of the subject, and better qualified, have already written, and will write (to attain an end we must use means), and some may say it is an old story, why write another jeremiad in a whining tone about the evils of intemperance?

Because I believe, with thousands of others, that better days are about to arise; that there is strong hope set before us; that thousands who were in a state of indifference, in reference to their duty, are awakening from their slumbers, and instead of opposition, are putting forth earnest efforts in the right direction. Bands of Hope are multiplying. Various orders of Good Templars are doing good service in Europe and America. Christian Churches are becoming more alive to their duty. Young Men's Christian Associations are now increasing and becoming powerful auxiliaries, and being untrammelled with sectarian prejudices, will greatly assist and promote all Christian and benevolent efforts on behalf of suffering humanity.

There is, therefore, the most abundant reason to thank God and take courage. "The Lord reigneth, let the earth be glad, and isles rejoice each one." The matter is being agitated. In Europe and America, those most interested, the laboring classes, are getting stirred up. It is a question of time, but the victory is certain. It is a public vice that must be banished from the earth. It cannot be

"That vice shall triumph, virtue vice obey ;

Thus spring some doubt of Providence's sway."

Christian effort is wanted. Christian morality must be enforced. It cannot be Christian morality to drink deleterious poisons, and thus teach men so to do. The heaven is at work. The commendable efforts of the past may be seen at the present day in the old and new world. In Britain there is a strong feeling in reference to the Permissive Bill. Some of the great centres of population have

spoken out in favor of the Bill. I greatly admire their common sense, in compressing the whole matter into such a small bulk. Their conclusion is, "That as alcoholic liquids are *bad in themselves, and cannot be altered in their nature*, by Act of Parliament or otherwise, it is our duty (say they) to demand that the Legislature shall enact laws for the entire abolition of the traffic, and that we have a right to protect ourselves from the evils resulting from their *use*." That's the way to talk. The heart of Scotland seems to be getting aroused.

Nor is England behind Scotland in this great work of reformation. "The working men of England (says Professor Henry Munroe), who are the most earnest supporters of the Permissive Bill, are getting their eyes open to a new focus. They have opened their eyes to the truth, that the traffic is an evil one; to the fact, that it is the source of the greatest portion of all the misery, crime, and pauperism in the country, and that they are unjustly taxed and burdened therefor; and deeming it a curse to the land, claim that every license, new and old, shall be vetoed, if two-thirds of the ratepayers desire it. Why should a whole borough, parish, or district be cursed with an abominable and debasing traffic, evil in its consequences, because a few individuals have embarked their capital in this life-destroying business, and are determined to make their fortunes at the cost of the sober and industrious, and compel them to maintain the paupers, criminals and lunatics, *the use* of these liquors is daily creating? But (say they) the filling our jails with criminals, breaking up happy homes, and

spreading sickness and disease through the land, is about to be doomed, and the manufacture of drunkards to be stopped ; and therefore the cry is raised, 'Give me compensation ; mine is a legal trade, carried on by Act of Parliament.'

"Yes, our Parliament, for the last three hundred years, has found the traffic so dangerous to the morals and happiness of the people, that it has been compelled to control its operation, by no fewer than five hundred Acts. The working men of England, therefore, are determined (says P. Munroe) no longer to place their faith in political partizans, whether editors or M.P.s, but are resolved, irrespective of politics, to support measures, not men. No matter what the political principles of the candidate may be, they are determined to support him who will hearken to their manifold wrongs, and deliver them from the soul-enslaving traffic, by supporting the Permissive Bill."

This is only a glance at the state of the liquor traffic in Britain.

The Scottish Temperance League, assisted by upwards of four hundred societies, are doing the work there, having received last year nearly thirty thousand dollars, spent in tracts, publications, &c., and they unite with the working men of England in declaring that, while there should be no relaxation of individual and united effort, nothing short of a Prohibitory Liquor Law will prove available for the removal of the evil. Above three thousand clergymen in England are abstainers ; of this number, six hundred belong to the Independent Church. How many clergymen in Scotland are abstainers

I know not, but a deplorable contrast urges itself upon public notice as regards this large number in England.

Let us look at what are called "fraternal suggestions," proposed to be made to the General Assembly of the Free Church, by the General Assembly of the Presbyterian Church, met at New York in June last. It is said, "The Free Church made fraternal suggestions to us during the days of slavery, and might it not be a kindness to refer in our correspondence with them to what seems to us a secular mode of procedure in their General Assembly (*inter alia*), the frequent and tumultuous expressions of feeling, the clapping and stamping, and hooting and hissing; and especially may we not speak a word of remonstrance (say they) against the restaurant, or saloon, so conspicuous in the lobby of the Free Church Assembly Hall, largely stocked with ale and wine, and the stronger liquors, freely and publicly drank by Ministers and Elders." It is (in the year of our Lord, 1869) impossible to comment on the above. There is a sort of sharp click sound made by the Scottish people, when at a loss for words, by putting the tip of the tongue to the roof of the mouth, and withdrawing it in rapid succession, making a kind of sound somewhat like the click in a telegraph office. Now, if all those belonging to the Free Church and all other Churches would sit down and click click for a whole day, occasionally drawing a long breath, when they thought of the hootings and hissings and yellings in the Free Church Assembly Hall, where strong liquors were freely used by the Ministers and

Elders, that would be a kind of comment. Wae's me for the Scottish Temperance League. I would fain think that it is some mistake or exaggeration, and that our American brethren must have been misinformed. If true, no wonder that our good Sir John A., and the Honorables B, C, D, and other thirsty souls, should have a saloon in their Assembly Hall. Why not enjoy their freedom as well as the Ministers and Elders of the Free Church of Scotland?

A few words from the proceedings of the Sixth National Temperance Convention, 1868, will show what is doing in the United States of America.

"Friends of Temperance, nobly has the Sixth National Temperance Convention done its work. A new step in advance has been taken. Henceforth, 'The ballot is for Temperance.' Let this be faithfully carried out by every Temperance voter, and it needs no prophet to foretell the early and complete overthrow of the liquor traffic. We give notice to politicians of all parties of our earnest determination to give our support to those men only *whom we know* to be in favor of the suppression of the liquor traffic, and who will aid in the prosecution of our work. Instead of heeding that invention of the enemy, 'keep it out of politics,' we must and will carry it further and further into politics. It is a matter of principle, radical, lasting, and comprehensive. Believing, as we do, that God never instituted a government on earth to protect vice and immorality, we are resolved to elect no man to office who is not engaged in labouring for the suppression of the mightiest evil that now



curses our nation. We must, therefore, prosecute intemperance down, vote it down, legislate it down, follow it to the courts, follow it to the polls, follow it to the Capitol.

"Grand as is the position now taken, (by the National Temperance Convention,) think not the task before us is an easy one. It is no puny or timid foe we have to contend with. This new movement provokes sharper criticism, and stouter opposition, and will be resisted by a combination of money, talent, and zeal, desperate and formidable beyond all previous example. Conscious that the battle is the Lord's, let us in His might go forth to the conquest.

"If ever a cause demanded devotion, and sacrifice and energy, ours is the cause. The interests of the stake are the most momentous. The youthful interests of our country are at stake; female virtue is at stake; domestic happiness is at stake; national progress is at stake; the Church's piety is at stake; the salvation of souls is at stake. Up, then; press forward. Fear not.

"Faith, mighty faith, the promise sees,  
And looks to that alone;  
Laughs at impossibilities,  
And cries, it shall be done."

Surely, then, it becomes every man, woman and child, to array themselves on the side of truth, as against error and falsehood. Above all is it the duty of every one, who nameth the name of Christ, to depart from all iniquity in this matter, as in all else, and to prove their faith by their works, and labours of love, and remember with their brethren of the American Convention, "that the battle is the Lord's," that truth and righteousness will



prevail, that the contest is not over, the battle thickens; as has been said, the foe is desperate and formidable, but let us be of good cheer, "and in nothing terrified by our adversaries." Greater is He that is with us, than all that can be against us. Faith, hope and love, must and shall overcome. The opposing power hath no such weapons of warfare as are given unto us, by Him who hath all power in heaven and on earth.

Let all, then, be well exercised with these irresistible weapons, and "being girt about with truth," come up to the help of the Lord, to the help of the Lord against the mighty, and "be strong, and quit themselves like men, for the victory is certain, and their reward is sure."

Surely the Dominion of Canada hath something to do in this matter. We are, as it were, coming into existence as a nation. Let us consider our ways and be wise. We have the experience and testimony of the old and new worlds placed before our minds.

The Scottish testimony is pointed, truthful and conclusive, and must prove convincing and overwhelming, not only to the supporters of the traffic, but to all other nations, kindreds and tongues, when the credibility of the witness is for a moment considered. Who will condemn, or even doubt, the competency and veracity of "mine own nation," touching the matter in question? Have they not had the most ample and long-continued experience, under all circumstances, to test the qualities and properties of those far-famed liquors? Have they not obtained a world-wide celebrity, not only for the production of the rarest and finest extracts,

called spirituous and malt liquors, but also for a persevering and practical testing of the same ; some of them from the day of their birth till the day of their death, and sometimes both days inclusive?

Their evidence, then, their findings, their utterances, in reference to the temperance premises, must have a telling effect on the whole civilized world. Turn over and take note of their deliverance. I venture to say, it is the most powerful, irresistible and emphatic temperance lecture that can possibly be conceived. It should be printed in large letters and hung conspicuously in all public and private places of resort in our world. Hear it O ye people, jurymen and judges :—

*“ That as alcoholic liquors are bad in themselves, and cannot be altered in their nature by Act of Parliament or otherwise, it is our duty to demand that the Legislature shall enact laws for the entire abolition of the traffic ; and that we have a right to protect ourselves from the evils resulting from their use. To establish by law an extensive national manufactory for drunkards, and then pretend by local and municipal regulations to enforce pains and penalties upon those committing crimes in consequence of using the liquors, is a mockery of justice and the common sense of the human race.”*

That is the true position. That is the conclusion of the whole matter in a nut-shell. Who, then, are to blame? Those who vote for and send such men as frame and establish iniquity by law. They are the aiders and abettors of the crimes committed by poor, silly, deluded, ignorant victims, and ought in many cases to have the pains and penalties inflicted upon themselves.

Now read again what the people of Scotland, England, and the United States of America are doing, and their designs in reference to the future, and let every man, woman and child in the Dominion of Canada go and do likewise.

These temperance items were written last winter, but the National Temperance Convention of Sept. 8 hath assumed the true position, and given forth a clear, certain and definite sound, and their utterances are cheering and full of encouragement, as they express their faith and hope to be in God, while they diligently use all lawful endeavours to attain the desired end. The regeneration of our world implies the annihilation of drunkenness, which implies the total suppression of the liquor traffic, and all drunken, and, of course, all drinking practices. Moral suasion in the one hand, and legal protection or prohibition in the other, is the motto of the Convention held in Toronto, and will be supported by the people at no distant day. Fight the enemy wherever found, whether at home or abroad, in the house or in the fields, among friends or foes, in public or in private, by day or night, in the church or out of it; let the whole earth raise the "hue and cry" against this fell destroyer of man, woman and children's happiness, until the pit close its mouth on the last drunkard, and the bitter sighs and tears and the heart's unspoken anguish no longer afflict our race, but peace, joy and comfort shall cheer and gladden the heart when the common deceiver of man and woman hath been destroyed, viz., Alcohol, or the *Devil materialized*.

## CHAPTER IV.

CONCERNING SOME OF THE ERRORS PREVALENT IN THE  
ROMAN, ANGLICAN, AND PRESBYTERIAN CHURCHES.

I must now recall your attention to what I stated in a previous page, that he who believes, who knows the truth, and whom the truth hath made free, who is the Lord's freed-man, free from the law of sin and death, will not only deeply deplore the inconsistencies and sinful practices of themselves and others, but also those principles, tenets, or doctrines, held by his own or other Churches, which he thinks or believes to be unscriptural, and, therefore, "a stumbling-block in the way of righteousness," and in some degree "causing the word of God to be of none effect."

This is a field of such dimensions, that, were I adequate to write volumes on such a subject, the object I have in view forbids my entering upon it, except in the most summary manner. I will, therefore, briefly take notice of a few of the most conspicuous of what I deem erroneous tenets in two or three of the principal Churches. This, you may think, is rather presumptuous for me to propose. But there is no respect of persons with God. It is the solemn duty of every one of us (official or not), as far as in us lies, "to hold the mystery of the faith in a pure conscience, proving all things, holding fast that which is good."

As concerning the errors and delusions, and vain traditions of men, as well as the unscriptural dogmas, formularies and teachings prevalent in the religious world, let the present condition of Christendom now testify.

The Decrees of Councils, Confessions of Faith, Test Articles, Liturgies, and all other human Standards are to be accepted and believed, in so far as they are agreeable with the infallible word of God.

It is not what saith the Jewish Church, the Romish Church, Greek or English or other Church, not what saith John Calvin, John Knox, or John Wesley, (however venerable their names), but what saith Scripture, touching this matter in question? What is truth can only be answered by the words of truth, as contained in God's holy word. And when we consider the teaching of some of these Churches, and the theories of man, and how much they have corrupted and departed from "the truth as it is in Jesus," and the simplicity of the Gospel of God, is it any wonder there are infidels?

Let us look for a moment at the Church of Rome.

Popery has been well called "A conspiracy against civil and religious liberty." It is difficult to reconcile our ideas relative to the fact of the human mind becoming so degenerated, and so "foolishly darkened," as to worship dumb idols instead of the living and true God, as the heathen world have done. Yet so it is, and so it is with Romanism as a corruption of Christianity.

Were it not that the history of our race testifies

to the sinful and corrupt tendency of the human heart; that it is deceitful above all things and desperately wicked; that credulous man will follow the multitude to do evil; that the Mahomedan and Swedenborg delusions are matters of fact; that the fool hath said in his heart there is no God, under such names as Atheism Paganism, Deism, Materialism, Scepticism, lately developed into Secularism, having its head-centre in London, under the auspices of one George Holyoake, who has at last found out "the positive truth," viz., "That the duties pertaining to man as an animal and mortal are to be preferred to all those pertaining to his spiritual and immortal nature, as enjoined in the book of God. Why? Because there is no such book, and man hath no pre-eminence above a beast. Do not all go to one place? Therefore, 'let us eat and drink, for to-morrow we die.' To seek first the kingdom of God, and his righteousness, (say they,) is a myth. Christendom, so far as it believes in the glorious truths of the Bible, is labouring under a vain delusion, and the new light and love of Secularism will supersede the Bible, and the laws and governments of the civilized world, as predicated upon Christianity, will soon be numbered among the things that were, and the principles and truths of Atheism, alias Secularism, as per G. Holyoake, and an unbroken succession will reign in their stead." I say, were these not matters of fact, and that mankind "will not cease to pervert the right ways of the Lord," and that Mormonism reigns in the valley of Utah, and above all, were it not for the teachings of God's word, we would certainly be at a loss

to reconcile the long-continued existence of this "mystery of iniquity," called Popery, with the revelation of God's will to man.

"Of all the corruptions of Christianity, (says one,) which have prevailed to any considerable extent, Popery presents the most numerous points of contrast to the simple doctrines of the Gospel." Think of her confessional; her purgatory; her licenses to sin, called sale of indulgences; her worship of images and forbidding to marry; her nunneries and convents; the horrid blasphemy, that the real body and blood of Christ is present in the sacrament, under the appearance of bread and wine; the pretended, impossible miracle being wrought by the words of consecration uttered by a sinful worm of the dust. Compare this with the word of God.

The maxims of Popery are, "We are not bound to keep faith with heretics," "and mankind are now so corrupt, that, being unable to bring them to our principles, we must bring our principles to them." Also, "Ignorance is the mother of devotion." She maintains the right to persecute, even unto death, every deviation from her creed, and her Councils have decided, "that heresy and schism are mortal sins."

These are her principles and maxims, now, by the solemn decision of her councils, and she cannot change or reform, because she claims and maintains that she only is the true and unchangeable, pure and infallible Church of Christ, and without her pale is no salvation.

But a few sentences from God's word will teach

you more clearly as concerning the Romish Church than any words of mine could do.

Paul, an Apostle of Jesus Christ, said to the Thessalonians, "Let no man deceive you, for the day of Christ shall not come, except there come a falling away first, and that man of sin shall be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God. For the mystery of iniquity doth already work, whose coming is after the working of Satan, with all power and signs and lying wonders, and that wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

To Timothy he says, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

She is called "the mother of the abominations of the earth."

"John saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, arrayed in purple and scarlet colours, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations."

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She still holds the cup, but, alas! that great city Babylon, (the Pope and priesthood of Rome), must begin to see that her dainty and goodly things are departing from her, that the ten horns are no longer of one mind to give their power and strength unto the beast, and no longer agree to give their kingdom and support to this "mystery of iniquity." Even France, Austria and Spain, as well as Italy, "hate the whore, and make her desolate and naked," and their priestly orders, down to the lowest rabblement of Monks and Friars, must begin to see that their sins have reached unto heaven and they can no longer traffic and "make merchandise of gold and silver, and precious stones, and pearls, and wine, and oil, and fine flour, and wheat, and beasts, and slaves, and souls of men." They see, also, that Popery has nearly run its race, and are gnawing their tongues for pain.

"John also saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus, and when I saw her, I wondered with great admiration."

We may, surely, readily suppose that it would have been strange if the prophet had not wondered at such a marvellous vision. Let us look for a moment at the strange sight, the wonderful imagery. A woman (who could say, "I sit a queen, and am no widow, and shall see no sorrow"), dressed in gorgeous apparel, "arrayed in purple and scarlet colours." No wonder her garments were of a fiery red colour. Being so often dyed in blood, they would look of a blood red or scarlet colour on one side, and like the appearance of flame on the other.

Some of the folds of her raiment might have been bespangled with the likeness of an *auto da fe* of three or four hundred in full blaze, or parts of the scenery of the Alpine Mountains, where hundreds of thousands of the Waldenses were slain on account of their "mortal sins," viz., heresy. But the prophet's attention was fixed upon the state and condition of the woman, rather than her dress. "I saw her drunken with the blood of the saints, and with the blood of the martyrs of Jesus." No wonder that he marvelled, if it was revealed to him that the blood of more than fifty millions of saints and martyrs only made her drunken, not surfeited, for who can doubt, that if the kings of the earth were now to give their power and strength unto the beast, the same principles would produce like results. The present Pope, a short time ago, in his letter of invitation to the various heretical denominations to return from the error of their ways, and they would be received into the bosom of the only true and infallible Church, set forth exclusive claims to supremacy; that is, that the Romish Church is *the Church*. She is a beast of one mind. But if all schismatics would confess they had sinned against heaven, and in His sight, they might be again received into favour, and His Holiness (even the Lord God, the Pope), would deal gently with them, and absolve them from their mortal sins, and enforce more salutary discipline, viz., Inquisition, fire and faggot, at a more convenient season.

But "whom the gods destroy, they first make mad," is a Roman adage. His son Napoleon's

zealous affection seems less ardent, and Austria is in rebellion against his holy will, and even Spain is so presumptuous and self-willed as to throw off its galling yoke, and speak of religious liberty, while his most dutiful daughter takes refuge in the Castle of Pau; all these things are against him, bringing him to his wit's end.

A Pope's bull is no longer feared as in the olden time. The last two horns being now broken off (Austria and Spain), the beast has become hornless and harmless, so far as his temporal power is concerned.

But he of France has a lingering desire to support the Holy Father; and he might at last take refuge in Pau Castle with his immaculate daughter, adorned with the blessed rose, and thus Pau become an ultimatum for the last of two infamous races of tyrants, the Pope and his Bourbon daughter.

But thoughts, at once solemn and impressive, arise in the mind at the present day, when considering the scriptural declarations in reference to the destruction of this "man of sin."

Although it is not for us "to know the times and the seasons," yet the time must come "when the beast will be taken, and with him the false prophet, that wrought miracles before him, &c.; these both were cast alive into a lake of fire, burning with brimstone."

The march of events in Europe seems to point towards the fall of the Mohamedan delusion, as well as the destruction of Popery. It seems as if the "sick man" would, ere long, terminate his career by a kind of suicidal process; but many think

that the judgments of God will be abroad in the earth when the "man of sin" shall be utterly destroyed. The following seem to authorize such a conclusion: "And I saw the beast, and the kings of the earth, and their armies, gathered together, to make war against Him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet, &c. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double, according to her works. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her. And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. I beheld till the thrones were cast down, and the Ancient of days did sit; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. And he shall speak great words against the Most High, and think to change times and laws (convert Christianity into Popery), and shall wear out the saints of the Most High; and they shall be given into his hand, until a *time* and *times*, and the dividing of time. But

*the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."*

Read the 17th, 18th and 19th chapters of Revelation, and you must be convinced of their application to this corruption of Christianity. We live in an age of the world when it may surely be said the signs of the times are portentous. We know that when the seventh angel begins to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets. "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

In the days of the voice of the seventh Angel, then, the mystery of God shall be finished, and there will be harbingers of His second coming, and of the millennial era, and of the coming regeneration of our world from sin and suffering, and the whole creation will no longer travail together in pain, "when the stone cut out of the mountain shall fill the whole earth, when all nations shall call Him 'blessed,' when the whole earth shall be lightened with His glory, when He shall proclaim unto His Church in all lands, 'Arise, shine, for thy light is come, and the glory of the Lord hath risen upon thee.'"

And if it was said unto John in Patmos that

the things revealed must shortly come to pass, and that the time was at hand, we may now surely be looking for and must be hasting unto the day of God, knowing that He that will come, shall come, and shall not tarry. "Surely, I come quickly, and my reward is with me. Amen. Even so, come, Lord Jesus."

But the Romish Church is not the only one which hath departed from the simplicity of the gospel of Christ, and turned the grace of God into lasciviousness, and, as it were, buried the truth as it is in Jesus under a mass of traditionary observances, ritualistic forms and ceremonies, and instead of contending earnestly for the faith once delivered to the saints, are led away with human theories and creeds, worldly titles and pomp, and endless genealogies; having the form of godliness, but denying the power thereof: such a Church is the Established Church of England and Ireland at the present day. But the affairs of said Church are now matters of public notoriety, and it seems about to be weighed in the balance, and knowledge is increasing among the working classes of England in reference to the errors and impositions, the tithes and other grievous burdens, oppressive to the laboring classes, and which too many of the dignitaries of the nation, "touch not with one of their fingers." The Spiritual Lords, and honorable and venerable archiepiscopal dignitaries and stipendiaries, who, having usurped power and patronage, have so long "lorded it over God's heritage," (and who call sinful men like themselves brethren in the Church, but out of it they are something very

different,) must now see "that the fan is in His hand," and many of them must be conscious that "the word of God has been too long handled deceitfully, and that he will thoroughly purge his floor, for what is the chaff to the wheat, saith the Lord."

Having written at greater length on the foregoing subjects than I at first intended, I am desirous to conclude what I had in view, viz., that the principal truths of the Bible, and all other moral and religious truth, have a reference to, and centre in, one wonderful and glorious truth, our Lord Jesus Christ, by whom, and for whom, all things consist. But no lie is of the truth, and there must be a purification of Churches, and whether it is not rapidly approaching from the signs of the times, judge ye.

I will, therefore, pass over this Established Church, by making a few remarks on the declaration presented some time ago to the Archbishop of Canterbury, at Lambeth Palace, by Earl Nelson, and signed by upwards of 20,000 clerical and lay communicants, in reference to Dr. Colenso; and which shows the deplorable and degraded condition of that branch of Christ's Church.

It begins with, "To his Grace, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan: may it please your Grace," &c. In the days of Paul, Bishops were called by their names; Timothy, Titus, &c., but that man, of like passions with ourselves, would seem from his titles not to have been a Minister of the Gospel, or Angel, or Preacher, or an Apostle, but some super-angelic being, having the oversight of all England, even a



spiritual Lord. Verily this Church has the advantage of having Lords many, who arrogate to themselves strange titles. It is then said "that Dr. Colenso has denied that large portions of the Holy Scriptures are the word of God, has charged our blessed Lord Jesus Christ with error, and has denied that he is the proper object of worship;" and, therefore, they solemnly renounce christian communion with Colenso, &c. Earl Nelson then told his Grace, that, having heard that Dr. Colenso had been deposed by a Church Court, and, therefore, spiritually excommunicated, for that reason they had thought it necessary to take this step. They felt thankful for the way in which the conference of Bishops, at London, reaffirmed all those truths which Colenso had attacked; they also felt, that until some Synodical action of the Church it became patent to the world that one who had held such doctrines had been condemned by a true Court of the Church; the Church itself must be in very great danger, and that they themselves, for their own safety, ought to make this public protest of their renunciation of such errors, and also of communion with the man who had given utterance to them.

The answer is more remarkable than the declaration. There were above 20,000 clerical and lay members of the Church, Members of Parliament, &c., who had set forth, that one Colenso had denied, &c., as above; and that he had been legally deposed, and spiritually excommunicated; but yet the Church was in great danger, &c. His Grace said: "Lords



and Gentlemen," (one of old in speaking to his fellow-men, said: 'Men, Brethren, and Fathers') "not till Lord Nelson put this *printed paper* into my hands had I any idea what was the object of the deputation. I am, therefore, hardly prepared to give any verbal or written answer to it. But as it is not a prayer to me to perform any act, it does not seem to require any answer."

Now His Grace had known for years respecting Colenso "being of corrupt mind, endeavouring to subvert the truth with perverse disputings, and that he was a false teacher striving to bring in damnable heresies, even denying the Lord who bought him," (as set forth by Earl Nelson, &c.,) and caused others to follow his pernicious ways, "by reason of whom, the way of truth had been evil spoken of." His Grace also observed, that his sentiments, with respect to Colenso, were sufficiently well known:—"I think he is in grievous error, and I think, (didn't know,) he has been spiritually deposed from his functions." He said: "they might regret that the Church had not pronounced as distinctly as it might have done, but Colenso's matter will be brought before Convocation."

You will easily perceive, by careful reading of the above, that although Colenso had been in the above position for several years, (and as before said, answered by above one hundred and forty,) yet the discipline, rules, and government of this large and influential Church were such, that, after he (Colenso) had been deposed by legal Church Courts, and by the ecclesiastical law of the Church spiritually excommunicated, and his Grace thought

he was spiritually deposed from his functions, yet "it was subject of regret that the Church had not pronounced more distinctly." But yet there was hope; "for," said his Grace, "the report of the committee of the Upper House of Convocation will be before the public in two or three days; *then it is possible* that the report will give more satisfaction to the Church than anything that has yet been done;" adding, "I am not aware that I have any more to say on the subject. Undoubtedly my sympathies go entirely with those who have done their best to check the mischief occasioned by Colenso's doctrines."

The above needs little comment. Here was a numerous and highly respectable body of Christians, feeling that the most momentous and solemn interests of their Church were imperilled, and anxious that their Church, as forming a part of the mystical body of Christ, should purify itself from this iniquity, applying to the Primate of all England by a declaration of their views, and expecting such information as might be satisfactory in view of the alarming crisis, in respect to the Church, in which Colenso's publications and position had now placed them. Nothing satisfactory was elicited. This Church is so allied to the State and the common law, and we know that the common law cannot take cognizance of man's salvation by grace, and although Colenso was deposed by such law, he still continued in his position. Then His Grace also said he was spiritually deposed; but their Church Courts are so ruled by the common law, that "he thought" Colenso was

spiritually deposed, but added, "it was possible the forthcoming report of the Upper House would give more satisfaction than anything the Church had yet done."

"My kingdom is not of this world," (saith our Lord Jesus Christ); "but it is of this world," say the legal and ecclesiastical courts of the Church of England and Ireland, as by law established. In short, the glory, and beauty, and simplicity of the principles and practices of this Church, as according to the Scriptures, are being so lost sight of and buried under the rubbish of formalism, ritualism, and Popism, that the necessity has arisen not only of disendowing, but disestablishing the Irish branch of it, which, no doubt, will pave the way for more thorough reformation. For what member is there of the English Church who would not wish to see it purified, as well as other Churches, from its abounding iniquities? Their Church may truly say: "I am rich and increased with goods, and have need of nothing;" "but a time shall come upon all the earth, to try them that dwell on the earth," and such Churches will be found of this world, "poor, and blind, and naked;" and in so far as they are Romewards, and have the mark of the beast upon their foreheads, will be partaker of her plagues.

"I am rich." His Grace, the Archbishop of Canterbury has died. His income is reported to have been \$75,000 annually. A Bill to reduce all such incomes to one-fourth, would soon realize vast sums for the support of the poor and needy, or in the hands of the Church be appropriated for

the payment of earnest, faithful preachers of the Gospel, instead of the miserable pittance which thousands of the lower clerical orders receive for the lifeless performance of their legal services. But Britain is a land of Bibles. The Word of God has been taught, and the Gospel of our Lord Jesus Christ been preached for a long season, and is now being preached in thousands of churches, and the seed sown has been abundantly blessed, and is now producing fruit "to the glory of the riches of His free grace."

The Christian Institutions and the Christian efforts of Britain have been productive of the most blessed results, and their cheering and glorious effects are now being felt and realized among all nations. And as the knowledge and belief of divine truth, and light, and life, and love, joy and gladness, continue to increase, there will be a growing interest manifested among all classes, at home and abroad, in reference to their eternal, spiritual and immortal interests, and that the redemption of the soul is precious, and there will be sincere and strenuous exertions made for the promotion of their best interests, relative to their civil, political and social rights and privileges, as brethren in Christ Jesus, and of the same human family.

But, as already observed, we are to accept and believe the teachings of men, human creeds, confessions, decrees of councils, &c., only in so far as they agree with the Word of God, which is the only rule of our faith and obedience.

And it is not to be expected that other Churches

will be found perfect, any more than the Roman, Greek, or Anglican Churches; but one thing we know, that if each individual member of every Church, who nameth the name of Christ, shall depart from all iniquity, there would be a glorious reformation in all Churches; every member become "an habitation of God, through the Spirit," and a building of such lively stones, fitly framed together, would grow unto an holy temple in the Lord, and thus every house of God, "which is the Church of the living God, would become a pillar and ground of truth."

I would now say a few words, in the light of the Scriptures of truth, in reference to our own Church, the Presbyterian Church. Considering the time when, (more than two centuries ago,) and the circumstances under which the Westminster Assembly of Divines wrote their Confession of Faith and Catechisms, the productions are truly wonderful, and are to be greatly esteemed and held in veneration as forms of sound words, but some of the doctrines contained therein cannot be reconciled with the Scriptures. The best of men are but men at the best; and if Peter was to be blamed in Paul's time, and we cannot allow the findings and decrees of the Councils and Assemblies of other Churches to be infallible, and in everything agreeable to the word of God, it would surely be presumptuous to conclude that the deliverances of our Church have been all pure, perfect, scriptural and unalterable.

Many of the findings are worthy of all acceptance, but the exceptions I mean are in reference

to the decrees of God, so called, and what is called "eternal unconditional election and reprobation," as connected with the limited view of that atonement "which taketh away the sin of the world."

When we consider the "fiery trial" and relentless persecution endured by these men of the olden times, "that they were slain with the sword, not accepting deliverance;" were tortured and had trial of cruel mockings, and of bonds and imprisonment, and death; that they wandered in deserts and on mountains, and in dens and caves of the earth, being destitute, afflicted, tormented; and of whom the world was not worthy; out of weakness were made strong, waxed valiant in fight, "turning to flight the armies of the aliens;" when we open their book, (Confession of Faith,) and read: "We Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts, in the kingdoms of Scotland, England and Ireland, living under one king, and being of one Reformed Religion, having before our eyes the glory of God and the advancement of the kingdom of our Lord and Saviour Jesus Christ, have resolved and determined to enter into a solemn League and Covenant, wherein we all subscribe, each one of us for himself, and with our hands lifted up to the most high God, do swear that we shall sincerely and constantly, with our *estates and lives*, through the grace of God, endeavour the preservation of the Reformed Religion in the Churches of Scotland, England and Ireland, in doctrine, worship, discipline and government, according to the word of God," &c.;—when we read

as above we must be ready to exclaim, "Surely they must have been in terrible earnest!" Ah, yes; in terrible earnest indeed! These might be said to be "the days of vengeance." They lived "in troublous times." How little do thousands now think of the tribulations endured by our ancestors in their contest for civil and religious freedom. They were as the Jews building the walls under Nehemiah; "Every man had his sword girded by his side, and so built, and he that sounded the trumpet was by them." In their meetings their armour was often held in readiness, and one or more watches appointed.

But we, too, need to be in terrible earnest. True, men are not now taken, without trial, to their homes and there shot in presence of their families, and the lone widow left to gather up the fragments of her husband's skull, and such like atrocities. But it was not the relentless persecutors they feared, (they could only kill the body) so much as Him who could cast both soul and body into hell. They feared Him, feared to offend His holy laws. Their earnestness arose from the consideration of their duty, in reference to their believing the record that God hath given us concerning his Son, our Saviour, and that they "should obey God rather than man." But the redemption of every one of our souls is equally precious with theirs. Therefore ought we also, with uplifted hands to the most high God, the possessor of heaven and earth, in such like earnestness, be stirred up to present our vows and prayers before his throne of grace, even that we too, each one of us for him-



self, will endeavour the salvation of our souls, through the grace of God, and that we will do the work of God, which is to believe on Him whom he hath sent. That includes all other efforts and duties.

When we consider these things, it would seem as a kind of sacrilege for any one even to question the findings of those martyrs of freedom, "who witnessed a good confession, counted not their lives dear unto them, but hazarded their lives for the name of our Lord Jesus Christ, and were ready to die for His name."

But I might say, in me this feeling is deepened. Four years ago, on visiting my native hills and glens, after an absence of thirty-three years, what a crowd of reminiscences and imagery associated with former days seemed to pass in review, as I stood on one of the mountain-tops, and could see far in the distant hills westward, beyond the spot at Priesthill, where John Brown was shot near his own dwelling, and onwards was "Aird's Moss," where fought one of the most gallant bands who ever suffered martyrdom for the testimony of Jesus. But they fell not in vain. Popery and Prelacy were taught another lesson, viz: "that such men were unconquerable," and as Cameron said, "the Sanquhar Declaration," (placed on the old cross June 22nd, 1680, one month before his death,) "would shake the throne of Britain." And it is well known how the prediction was verified; "for while Lord Russell, Sydney, and other patriots in England, were plotting against Charles, from a conviction that his right was forfeited, the Coven-



anters in Scotland had the courage to declare war against him, and as the Sanquhar historian, Dr. Simpson, says, "the earliest tramlings of the feet of the great host which ultimately effected the revolution, were heard in the streets of Sanquhar," in my native vale.

Did not my heart burn within me, as I looked east and west, and north and south, from the great mountain-top, and could see a large portion of that extensive district which was the main theatre of the Scottish persecution, and think of its being traversed by the feet of holy men, branded as rebels, and followed by dragoons, who mercilessly shed their blood on the desert wastes :—

"Where wives and little children were faithful to the death,  
And graves of Martyr Warriors are in the desert heath."

It seemed as if every mountain and hill, and glen, and streamlet, could tell a tale of its own, a tale "of the killing time," of cruelty and bloodshed, which yet stirs our souls within us.

But how different now! Amid the quietude and sublimity of this romantic mountain district, silence, peace, and plenty, now seemed to reign, and every one could worship the God of his fathers in simplicity and truth, there and throughout the British Isles, "none daring to make him afraid."

But while I admit and revere the testimony of those famous men of the olden times, men of renown, and all such as composed the Westminster Assembly, in reference to matters pertaining to Godliness, yet "the testimony of God is greater;" and this opens the way for making a few remarks relative to the doctrines already mentioned.

## CHAPTER V.

CONCERNING THE UNIVERSALITY OF THE ATONEMENT  
MADE BY THE SON OF GOD FOR THE SIN OF MAN,  
AND THE CALVINIAN ERRORS IN REFERENCE THERE-  
TO, WITH OTHER ERRORS, SHORTLY EXPOSED AND  
REFUTED,

I consider the doctrine of the limited atone-  
ment, as held by Calvin, and set forth in our Stand-  
ards and maintained by Presbyterian Churches, as  
being the principal source of most of the other  
errors and heresies which have been productive of  
so much contention, bitterness of feeling and per-  
verse disputings, and concerning which so much  
has been written in the ages that are past, and in  
reference to which a large proportion of the mem-  
bers of the Churches of the present day are still  
labouring as in the fire; seeking a resting-place, but  
finding none; calling out, peace, peace, when there  
is no peace.

If, therefore, we could discover some sure and  
immutable, undeniable, simple and eternal basis of  
truth, as a satisfactory common ground or platform  
which the whole human race could occupy, and  
which might, or would, put an end to all strife  
touching this solemn matter in question, all must  
agree that this would be a great desideratum.

I need not say that such finding must be seen  
to be founded on a rock—on the “rock of ages”

—having its base on the testimony of the Son of God, who loved man and gave himself for him, and is himself “the truth.” And if our finding have this base, and be in accordance therewith, it must be true—an eternal verity—whose foundation cannot be shaken, and against which the gates of hell cannot prevail.

In the fear of God, humbly, hopefully and believingly, do I, therefore, present the following argument based on *Christ's* words, John, chap. iii. 18, specially last clause of the verse. I would here make a general remark, viz., that Christ's death did not reconcile God to man, but proved that he was already reconciled in Christ Jesus, and being “rich in mercy, for the great love wherewith he loved us” (that is, a love of pity, and compassion, and tender mercy, not of moral complacency), “even when we were dead in trespasses and sins, he delivered him up to the death for us all,” that we might be reconciled to God. “God is in Christ, reconciling the world to himself, not imputing unto men their trespasses.” But to those under the Gospel the benefits of his death are conditional on believing.

You will perceive that the words of Jesus in the last clause of the verse place the condemned sinner in his true position, viz., “that God is reconciled to him in Christ Jesus,” that there is a *name* for him to believe in and be saved, the same as for the saved sinner; and if a name, there must be virtue and efficacy in the name, and therefore atonement made for him, and he is condemned for not believing *that* to be the truth of God which Calvinists say is not truth at all, inasmuch as they

maintain that all condemned sinners are non-elect, that is, there was no atonement made for their sin by Him who offered himself as a sacrifice once for all in the sinner's stead, taking "away the sin of the world." They, therefore, maintain a palpable contradiction, which will appear more plainly hereafter.

I beg to crave your earnest attention to the following preliminaries:—

"There is none other name under heaven, given among men whereby we may or must be saved, but by the name of Jesus." Acts iv. 12.

"Jesus! how glorious is thy grace, when in thy name we trust;  
Our faith receives a righteousness, which makes the sinner just."—

Rom. iii. 19-22.

"His name forever shall endure, last like the sun it shall;  
Men shall be blest in Him, and blest all nations shall Him call."

—Psalm lxx. 17.

"For God his gen'rous love to man with honours just hath crown'd,  
And rais'd the name of Jesus far above all names renown'd;  
That at this name, with sacred awe, each humble knee should bow,  
Of hosts immortal in the skies, and nations spread below."—Phill.

ii. 9, 10, 11.

As some may object to the first thesis of the argument, alleging that it is not faith that saves, to prevent mistakes I may say that when faith, belief, or believing is mentioned, it is to be understood that faith is the gift of God, and only saves as being the means, instrumentality or eye of the soul which perceives, receives and believes "Christ crucified" for the salvation of the sinner. In a certain sense faith saves. Jesus said, "Thy faith hath saved thee, go in peace."

Be it remembered that the words of Jesus, in John iii. verses 17, 18, have a direct reference to

the "vexed question" raised by man, as the Saviour of sinners is teaching Nicodemus concerning the design of his mission into our world, and especially that all hearers of the Gospel are salvable, and the reason of their condemnation in the clause referred to; hence it appears that a Calvinian, Standard, non-elect sinner never did or can exist in our world, for the "Scripture cannot be broken."

#### ARGUMENT.

1. Is the sinner saved through or by means of believing in the name of the only begotten Son of God?

2. Is the unsaved sinner condemned because he hath not believed in the name of the only begotten Son of God?

3. If it be truth that the saved sinner believes, is it not truth—the *same truth*—that the unsaved sinner disbelieves?

4. Is not the one condemned, then, for not believing the same truth, the belief of which saves the other?

5. What is that truth? In brief, is it not Christ? "He is the way, the truth, and the life." Hence it is said, "believing we have life through His name;" therefore, believing in His name is synonymous with believing the Gospel, or believing the whole atoning work of Jesus, including His life, obedience and death, as done for the sinner.

6. If the one is thus saved by believing these objective truths, are they not truths as regards the other, even the same truths for the disbelief of which he is condemned?

7. In reference to the Gospel preached unto the sinner, comprehending "Jesus and the resurrection," even the whole work of Christ needed and done on his behalf, can the belief or disbelief of the sinner affect the nature, extent, or *reality* of such work done for him?

8. If the above are truths, did not Christ die in the same sense for both, that is, made the same atonement and satisfaction for each, that both might believe and be saved? If not, how can the one believe and the other disbelieve the *same truth*, unless it be in existence for both?

9. Is it not then morally certain that God, in setting forth our Lord Jesus Christ as a propitiatory sacrifice for both, intended and secured the salvation of both, conditional on believing?

10. Does not the fearful sentence of condemnation and eternal punishment for the sinner's unbelief in His name also prove that he might have believed, and that, therefore, he is in a probationary state, free to choose, and a conscious moral agent responsible for his acts, which implies that he could and should believe in His name, after all God hath done and is doing through the agency of his Holy Spirit, until he finally reject Christ?

11. The foregoing premises being truth, might it not be said, that by how much of one iota the saved sinner attempts to detract from the virtue and efficacy of Jesus' name as regards the condemned sinner, by so much he detracts from the name by which himself hath been saved? Wherefore? Because believing in His name, or believing that the whole work of Christ done for him was

necessary for his salvation, and the other is condemned for not believing the same truth (see the words of Jesus, last clause of the 18th verse, "because," &c.); and if it was truth the one believed it must be truth the other disbelieved. See Nos. 5 and 6.

12. Should any believer in Christ, therefore, maintain that the atonement of our Lord Jesus Christ was not intended to satisfy the justice of God for the condemned sinner in such sense that he was salvable as well as himself, he must also maintain that he himself hath believed in vain, and that he is yet in his sins. Wherefore? Because the one is condemned for not believing in Christ, and the other is saved through the belief of that very truth for which the other is condemned for not believing. If there was a name and Christ for him who believes, can the disbelief of the other affect the extent and reality of that same truth as regards himself? See Nos. 7 and 8.

13. A part of Christ's Church classify mankind under the Gospel according to the theory of one Calvin, calling some by the name of elect, and the rest non-elect, setting forth in their Standards that God so loved the world that he sent his Son to be the Saviour of the elect only; that all the elect, and the elect only, can be effectually saved; and the rest are passed by, being particularly and unchangeably designed and pre-ordained to everlasting death from eternity for their sin, as their salvation was neither intended nor secured by the death of Christ, no atonement being made for their sins; therefore, to these non-elect, or greater propor-

tion of mankind, the word "*salvation*" has the same meaning as to the lost spirits in the regions of woe, as they are not salvable. Christ (say they) died for the elect only. This section of the Church also maintains that God is no respecter of persons. Are these teachings in accordance with the words of Jesus contained in John, chap. iii. 16, 17, 18, especially the last clause of the 18th verse?

Now, if we are right in reference to the meaning of the words of Jesus, we have an argument which affects the whole world, at least all to whom the Gospel is sent; neither can the subtleties of Infidels, Doctors and Lawyers overturn it; nor can all the theological exegesis or dialectic reasoning of Calvinian or other divines overturn it; nor can the whole human race overthrow it. Wherefore is it impossible? Because it is the argument of Jesus, the Christ, the Son of God, who came from heaven in the name of the Lord to save us, and whose word is quick and powerful to the dividing asunder of truth from error. The argument is substantially contained in the first two theses and developed in the others. If you are saved and have life, it is because you have believed in His name. If you have not believed, you are already condemned, because (having had the Gospel preached to you), you have not believed in the name of the only begotten Son of God. Heaven and earth will pass away, but the words of Jesus will not pass away. What a cheering, encouraging, life-giving argument for every sinner. "I am come that ye might have life." He is come that the world might be saved. "For we have seen (saith John), and do



testify that the Father sent the Son to be the Saviour of the world." "He is the true Light which lighteth *every* man that cometh into *the world*."—John, chap. i. 9. Not into the Roman Empire, or Jewish nationality, because in the next verse it is said, "He was in *the world*, and the world *was made* by him." There is light, and life, and love for every creature to whom the Gospel is, or may be, preached. If you consider the salvation of your soul as precious; if you have not already laid hold on eternal life by believing in His name, then think "on what a slender thread hang everlasting things." The Holy Spirit is striving to convince you of sin, and there is an Almighty Saviour, even Jesus, and "grace reigns," and if you call on the name of the Lord Jesus he will save you from your sins; if you cannot speak words, He will save you; if you give a believing look to Jesus you will be saved, for he "waits to be gracious," and delights in mercy; and we are so allied to heaven that there will be joy in Paradise among the hosts of heaven over another repentant sinner saved.

But remember that the atonement made for the sin of the world has a double aspect. There is an indescribably dread alternative. I do not mean that double aspect which a certain School of Divinity in my own country, overlooking the glorious provision made for the wants of humanity, has ascribed to the propitiation set forth by the Divine Father for human sinfulness. They would limit the Holy One of Israel. On account of sin, the ignorance, and stupidity, and darkness which

becloud our minds, and obscure our reasoning faculties, have such an effect that we often find it difficult and laborious to build a superstructure on the foundations of truth. But if we attempt to reason from false premises (as infidels do), then confusion, fallacy, and "wild work is surely and oft produced." Hence this strange, absurd and senseless double reference of said School of Divinity, viz., "that the intention of God in the death of his Son was to secure the salvation of some, called elect sinners, and open a door of mercy for the rest, called non-elect, for whom there was no salvation secured, as Christ died for the elect only." Yet as there was a door of mercy for them, they might be saved some way or other; the fault would be in themselves if they were not saved, although there was no atonement made for them; their salvation was not intended. A minister who has preached the Gospel for ten years thus writes to me: "It is nonsense to speak about the non-elect being saved if they believe. Faith is the sign of election; how can they believe if they are not elected?" Then I would ask, how are they (the non-elect) to enter the door of mercy if they cannot believe, not being elected? Who does not see that the steps of this pretended door of mercy can only take hold on hell? Is not such solemn mockery of sacred things so absurd as to furnish sufficient reason for Milton's devils to "grin horribly a ghastly smile?" Such findings are a consequence of reasoning from Calvin's premises and classification, which are unscriptural and false.

All such reasonings and doctrines of men which

have so long striven on the great sea of confusion must at once and forever disappear before the argument based on the words of Jesus, "the faithful and true witness." You will see in the argument there is no respect of persons with God; no double aspect or pretended door of mercy, but the same name, the same Christ crucified, the same atonement, the same Gospel to be preached to every creature under heaven, not offered, but preached. Paul was not sent to preach offers of the Gospel, but to declare and preach the Gospel of the grace of God which bringeth salvation to all men, the first deliverance of which was not an offer, but "how that Christ died for our sins according to the scriptures."

In keeping with the double aspect heresy, what a pitiable spectacle does the Scottish Synod of 1845 present, composed as it was of learned Doctors and Professors, when a Dr. Marshall preferred a libel against Dr. Brown for heresy in reference to his views on the doctrine of the atonement. No wonder they were "in a painful condition," and sat for several days "ill at ease," trying a case of heresy by our own heretical Standards, as the final deliverance proved. This is the deliverance: "The Standard doctrine and the decision of this Synod on this subject is, that the death of Christ secures the salvation of the elect only, but that a foundation has been laid in His death for a *full, sincere, and consistent offer of the Gospel to all mankind.*" It will be perceived that this foundation is as meaningless as the door of mercy. If it be security for a few only, on what

are the rest to build? How can that be a foundation for "all mankind" to build upon which secures the safety of a few only? Now I need not insist on what you already know; that by the argument, according to the words of Jesus, the foundation is alike secure to all. That which is truth for one must be truth for the other; that His name, obedience and death, secured the salvation of all sinners alike, conditional on believing, and the condemned (non-elect) sinner is condemned for not believing there was a name for him, and atonement made for him, which the other believed, and is saved.

But the absurdity of the non-elect doctrine would not even stand in the wisdom of men. Suppose the whole human race congregated, say five hundred million, who can discern between good and evil, and a Spurgeon powerful enough to preach the Gospel to the vast assembly. He selects the parable of the sheep, and from a Calvinian standpoint insists it was the intention or will of the Father in sending the Son to save the elect only, and that Christ died for the sheep only, leaving out the condition, "If any man enter in he shall be saved," adding also, "that the atonement is sufficient for all, adapted to all, and freely offered to all," and as there is a foundation laid they may, in some way or other, be all saved. To detect the fallacy of this kind of reasoning, let it be supposed that some (the elect) shall be separated, say two hundred million, whose salvation was intended and secured, and the rest remain under the sound of the Gospel offer. The preacher still continues

to the non-elect: "The atonement is sufficient for all, adapted to all," (why not say made for all?) and freely offered to all, or, according to the profanity of the Synod of 1845, "there is a foundation laid in the death of Christ for a full, sincere, and consistent offer of the Gospel to all mankind, but the elect only can be saved." It is at once asked, "What is the offer of the Gospel to us without the death of Christ? If (as you say) there was no atonement made for us, but for those gone out, and we are excluded from the benefits of Christ's death, so that to believe is impossible, as that would be a sign of election, what do you mean by preaching offers of the Gospel to us?" That matters not (saith the preacher); if you don't understand it Calvin did, and he says that you are all particularly and unalterably fore-ordained from all eternity to everlasting death for your sin. No doubt there is mystery in God's ways, but as being sovereign, He has a right to do as He pleases; and then continues, "the atonement is sufficient for all," &c., as above, insisting that according to the Confession of Faith, Head 4, this is necessary to make the reprobate inexcusable, until they either lay violent hands on him, or forward him to a Lunatic Asylum.

In reference to this classification of man's Confession of Faith, Head 4, among things it is said, "By outward ordinances the Lord makes the reprobate inexcusable (by such sermons as we have been considering), and applies unto the Lord's elect all saving graces. In particular he doth convert the Lord's elect. He gives the Lord's

elect saving faith. He sanctifies the Lord's elect, justifies and adopts the Lord's elect, so that the Lord's elect are no longer children of Satan, but children of God."

You will see there are three classes of Standard sinners: the Lord's elect, who are saved; the Lord's elect, who are also the children of Satan, but who are sure to believe and be advanced to the other class, and "the rest," or "passed by," who cannot believe, as that would be the sign of election. These errors result from assuming that God's elect are elected from eternity, or that the design or purpose is the work done. It is, therefore, set forth that the children of the devil and the children of God are the Lord's elect at the same time, and to overcome the difficulty the Lord's elect have to become the Lord's elect by being again justified, elected and saved by the use of means. And thus these deplorable and manifest errors which are dishonouring to God, are still prevalent in our Church and maintained at the present day. One reason of these errors may be found in a simple but important fact being overlooked. I mean the difference between the *purpose* or intention of doing a work, and the *actual* performance of that work. Would you argue that, because Jehovah in the depths of past eternity purposed the creation of our world, therefore the earth began to revolve on its axis myriads of ages before it was created? Equally absurd is it for any one to contend that God, foreseeing that sin would enter into our world, purposed the sinner's salvation by grace in Christ Jesus, conditionally through the use of means from

eternity; therefore the means existed, and the sinner believed, and was justified and elected, before the world began.

But of this more hereafter, as I am digressing, and would now recall your earnest attention to the double aspect of the atonement in reference to the sinner's salvation or perdition. And a few words in reference thereto may suffice, as he who would attempt to explain away or ignore the teachings of Jesus, as regards the dreadful reality and eternal duration of the punishment of those who would contend with God, would not likely be convinced by the sayings of men. I refer to the different classes of Universalists.

The glorious, heavenly and God-like aspect of the atonement made for our world, I have already endeavoured to set before you. It is done for all, and the unbelief of the sinner cannot affect the reality of the work done in his behalf. But his disbelief places him in a *new* and *alarming aspect* in reference to his eternal destiny. The ground or basis of his condemnation is different now. Jesus hath been preached to him. There is a name by which he may be saved. A propitiation hath been made "for the sins of the whole world," and therefore for his. There is an everlasting righteousness wrought out for him. Christ hath died for him. But he careth for none of these things. "Who is the Lord that I should serve him? I have no soul to be saved (saith he). It is all a delusion and a lie that Christ came into this world to save me. I am not the chief of sinners. I am as good as any in this street or concession, or



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the next either. I neither know nor care about the holiness or justice of the law of God, or sin, death or hell. I mean to eat, drink, and be merry, and, if I can keep clear of being hanged, I am no worse than others."

And "thus do creatures of a day in gamesome mood frolic on eternity's dread brink, unapprehensive, when, for aught they know, the very first swollen surge may sweep them in."

They who thus make light of solemn and divine things, who despise Him that speaks from heaven, and who virtually make God a liar, treating the testimony which He hath given of His Son as an idle tale, what can such expect but "a fearful looking for of wrath and fiery indignation, which shall devour the adversaries;" and "to be punished with everlasting destruction from the presence of our Lord Jesus Christ and the glory of His power," "because they have not believed in the name of the only begotten Son of God." And these fearful words will be written as with flaming fire throughout the blackness of darkness of the sinners' hell, and will reverberate throughout the regions of woe among all liars and lost spirits under the Gospel.

But all sinners may be saved from their sins; their salvation was intended, but will not be necessitated. They must choose whom they will serve. But He is one mighty to save, and "grace reigns." Behold! now is the day, the hour, the moment of your salvation. And if you call upon His name, with all the earnestness of an unsaved lost spirit, you shall be saved.



It will be seen, then, that the atonement of our blessed Saviour hath a double aspect or reference, not as intended to secure the salvation of some, and save the rest from we know not what ; which delusion has kept, and is now keeping, thousands of otherwise intelligent Christians and Ministers in a broil, vainly endeavouring to bolster up the profanities of Mr. Calvin.

But then, it is asked : " If the salvation of all was intended, why are not all saved ? If Jesus died for every sinner alike, why is any sinner condemned ? " The words of Jesus is the true and satisfactory answer : " Because he hath not believed in the name of the only begotten Son of God . " According to these words the nature and duration of the fearful punishment inflicted must have reference to the sin and guilt of the offender. And his guilt must consist in this : that there was a *name to believe in, and, therefore, atonement made for him ;* and that, after all God hath done, there is a moral power in man to believe in His name for salvation, or what would be the nature or meaning of the condemnation and punishment ? Calvin's system or theory of religion, as maintained in our Standards, is so metaphysically and logically contrived and bound together with texts from Scripture, often improperly applied, that it is difficult to show wherein the fallacies consist.

Its four corners, viz., absolute decrees or fatalism, unconditional election and reprobation, and limited atonement, resemble the dovetailed corners of the wooden buildings we erect in the green woods of Canada. The corners are so fitly framed

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together, that in walking round John's strong tower you cannot easily find an entrance for a wedge. Its defenders say it cannot be touched, that Calvinism is the only system which hangs logically together.

It is said the Old School and New School Presbyterians in the United States, two hundred and fifty-four Presbyteries, joined together a short time ago, and fell back on the Standards pure and simple. But the words of Jesus can touch whatever is false in any system. They not only act us a separating wedge of pure gold, separating the dross and alloy from what is pure and simple—the errors and heresies of Calvinism from the truth according to the Scriptures,—but will be found, on reflection, as being powerful to the overthrow of all false systems. Indeed the corners of Calvinism are already getting shaky, "having met with so many shrewd brushes," like the Pilgrim's giant, that many of its abettors and advocates must feel relieved to find a few simple and solemn words uttered by the great Teacher quick and powerful, and applicable to every one of the corners respectively.

There can be no doubt that many of the ministers in our Church are earnest, faithful, zealous christian men, and numbers of them are opening their eyes in reference to the heresies in our Standards. Many are men of excellence, highly honoured and deservedly so, and preach the truth; but, in so far as they hold the errors of Calvinism clasped in their right hands, as so many living lies, they are prevented from preaching the whole truth, and nothing but the truth.

The limitation of the atonement of the Son of God made for the sin of man. This pernicious error has been taught and preached in all Calvinistic Churches in the past ages, and still persisted in by eminent divines of the present day. In reference to the past, Dr. Owen thus speaks: "But that Christ in his obedience and death was a public person in the room and stead of all, of all ages and times, not only of the elect, but also of reprobate persons, hated of God from eternity, cursedly unbelieving here, and eternally damned hereafter, the greatest part of those already damned in hell, and irrevocably gone beyond the limits of redemption *before* he made any obedience, is to us such a monstrous assertion," &c. He overlooks the solemn and important truth, that "Christ was the Lamb slain from the foundation of the world" for all, and "Where there is no law, there is no transgression, and sin is not imputed; that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him;" and that all under the Gospel are condemned for not believing in His name; or that atonement was made for them, for not believing truth which this man and others say is not truth, and his sweeping doctrine of damnation shows he was a presumptuous sinner, and the human race might well pray, from such a Doctor of Divinity "Good Lord deliver us," as he would be a judge of all the earth with a vengeance.

But we must admire such men for their candour and consistency, as they are genuine disciples of their master, and set forth Calvinism in its

simplicity and truth. At the trial before the Synod in Edinburgh (already referred to), in what an unfavourable aspect Dr. Brown appears, as compared with Dr. Owen, in reference to the subterfuge to which he then resorted, as regards the extent and reality of the atonement. Good J. Bunyan tells of a Mr. Facing-two-ways, but Dr. Brown assumed a three-fold aspect, so that it would be difficult to outface him. Still he gives forth a certain sound in one direction: "I hold (saith he) that Christ died only for the elect, that he died with the intention and to the effect of securing their salvation only; yet so as *legal barriers* were removed, and a *door of mercy* opened for the rest, so in these senses he died for all, and as I dislike all extreme statements, all startling expressions," &c. Instead of indulging in unmeaning phrases, a better way would have been to say: "As for the other aspects, they are not mere sounding brass, or a tinkling cymbal, but are full of meaning, as that learned divine, Dr. Owen, in his *Salus Electorum*, so clearly and satisfactorily demonstrates."

Dr. Candlish is more clear and definite, and, therefore, the more to be respected. He puts it thus: "Was the death of Christ, or His obedience unto death, considered in the light of a satisfaction rendered to divine justice, and an atonement made for human guilt, undertaken and accomplished for any but the elect? No." No qualification, or reservation, or pretended doors of mercy for the non-elect, or double or treble aspects. They are passed by; no atonement made for their human guilt; no name for them to believe in; the elect

only can believe and be saved. And he considerably leaves the reader to dispose of "the rest" according to the deliverances of Calvin, Owen, &c., in such case made and provided.

But we need not cite instances of great men in Scotland, in reference to this limitation doctrine. Have not the Presbyterians in the United States in their late union (which union is surely a step in the right direction), even 254 Presbyteries, agreed to fall back on the Calvinian Standards, pure and simple, and Dr. Musgrave gloried in his thorough Calvinism, &c. And a Toronto Professor thus writes to me: "Although, in preaching the Gospel, I cannot say to every man, in the first instance, that Christ died for him, yet I can assure him if he believe in Christ he will find acceptance." What the meaning of these words is I leave the reader to judge. One thing they must mean, that the Professor does not preach the same Gospel as Paul did, for what he first preached to the Corinthians was, "First of all I delivered unto you how that Christ died for our sins according to the Scriptures." 1 Cor., Chap. xv. 1, 2, 3. Read the three verses, and then think, *think*, these verses in Christ's Gospel by Paul being truth, whether the utterance by the Professor can also be truth according to the Scriptures. It would seem, according to the Professor's Gospel offer, as if the act of belief constitutes the object of belief, or that a man can believe without previous conceptions, which is a moral impossibility. But the words of Jesus himself are, "Because he hath not believed in the name," &c.; showing there is a name to believe in, and virtue and efficacy in the

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name to save the sinner, and, therefore, atonement made for him, or how can he be justified through faith in the blood of the propitiation set forth by Jehovah our God? And if this faith come by hearing, and hearing by the Word of God, then we can partially know and understand the meaning of the glorious truths delivered by Paul in the three verses referred to; and that this is the Gospel to be preached to all sinners "at first" and at last, and that there is none other Gospel given under heaven among men whereby we must be saved, but *Christ crucified for the sinner*.

And only recently there was an Ecclesiastical Court sitting in Guelph to consider and determine in a case of alleged libel against the Rev. J. K. Smith, for teaching and countenancing heretical doctrines in his church during the time of the Galt revival. There have been several Presbyterial meetings in reference to these heresies, and an appeal to Synod, all terminating without any decision of importance. But much of the broil, ill-will and bitterness of feeling has reference to the Calvinian dogmas of unconditional election, limited atonement, &c., as the Rev. Mr. Murdoch says in his official account of this religious movement "that families leaving his church candidly told him they did not believe in election and limited atonement, special operations of the Spirit, &c."

It is surely no wonder these families could in no wise believe the Standard classification of sinners into several sorts as being Scriptural, and a Saviour being sent into the world for one sort only. The wonder rather is, how Mr. Murdoch or others can imagine they do believe such things.

Mr. Murdoch also says: "One noticeable feature, and surely to us a painful one, but inseparable from the nature of the teaching, is, that the converts have full assurance, &c." This is a strange and noticeable feature of Mr. Murdoch's report, as this much to be desired result should flow from his own teaching and preaching according to our Standards. There are many glorious utterances in them. This is one taken from the Shorter Catechism, viz., "The benefits which *accompany* or flow from justification, adoption, and sanctification, are *assurance* of God's love, peace of conscience, joy in the Holy Ghost, increase of grace and perseverance therein to the end."

At or in the moment of believing in Christ, the sinner is pardoned, justified, elected, adopted and saved, and may have assurance of God's love, and as the Spirit teaches by Paul, "he has peace with God through our Lord Jesus Christ, and rejoices in hope of the glory of God," because "the love of God is shed abroad in his heart by the Holy Ghost given unto him." Now this may be the case with many, and is the experience, in a greater or less degree, of all who believe the Gospel, believe in His name, but all such will "rejoice with fear and trembling," and so work out their own salvation, knowing that "it is God who worketh in them to will and to do of his good pleasure."

One would think Mr. Murdoch would have rejoiced with those who rejoiced at the revival, and even wept with those who wept, whose hearts were too big with emotion to repress the falling tear, and yet felt that joy which no man could take



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from them, in full assurance of faith, as the living water welled up in their souls unto everlasting life, "even the secret raptures of the soul, which none but those who believe can know, and even they cannot communicate."

It will be seen that these supposed heresies are imputed to those who do not believe in limited atonement and the necessitation of the salvation of a few, who only can believe, and the argument at once sweeps away all such views which have so long dishonoured the name of Christ. He is the truth, there is no other name, the virtue and efficacy of which can save the sinner, and his disbelief cannot lessen or detract from the atonement made for him, although it is the reason he does not receive the benefits intended thereby. "God willeth not that any should perish, but that all should come to repentance."

The sinner, called by some non-elect, vainly endeavouring to turn the truth of God into a lie, and not believing His testimony, is condemned to eternal punishment, "because he hath not believed in the name of the only begotten Son of God," or hath not believed in the atonement made for him, which sentence, as before said, would be impossible according to the dogmas of Calvin; for if Christ had not died for him, and there had been no name and atonement for him, then he is *doomed to everlasting death for not believing a falsehood.*

But the argument settles all such distressing considerations. If the causistry and sophistry of the human race, nor the gates of hell, cannot prevail against it, then, O then, what a blessed argument in



the mouth and heart of every unsaved sinner under the sound of the Gospel, without regard to elect or non-elect. No one "hated of God from eternity," or so "cursedly unbelieving here" (as Owen hath it), but that he may believe and be saved, and "have life through His name." But some one will say this view of the atonement, this kind of argument, rendering the satisfaction made to Divine Justice for human sinfulness, as done for all in the same sense that all are salvable, and not for the elect only, just amounts to this, that, although it may seem plausible, it is in reality no atonement at all, as all may resist the Spirit of Grace, and no one be saved; and it is contrary to the opinions of all those who believe in Calvinism in reference to this important doctrine, and the consequence of accepting this inference from the words of Jesus, as an undeniable truth, would be deplorable and disastrous to the cause of Christ in general, and the Presbyterian Churches in particular.

Now, if I were able I might write a large folio volume of divinity on the above sentence; but it is not needful, as the argument speaks for itself, and of all men in the world, Christians have the least need to be careful or afraid of the consequences of truth. The Christian does not worship we know not what; he worships and believes in the great God, the creator and possessor of heaven and earth, as revealed in His word. He believes that the sun, moon and stars are truth; that heaven, earth and hell are truth; that sin and salvation, time and eternity are truth; that Christ is "the truth." And if his conceptions of these all-important and momentous truths are correct, what

has he to fear? His convictions and belief are founded on the rock of ages, on the God of truth, and are therefore indestructible. If his convictions are partially erroneous, are false, then he will and must feel thankful to be delivered from them, knowing that "no lie is of the truth." The Christian, then, above all others, will cherish a profound regard for truth, and those who "do truth" wherever found, irrespective of consequences. What is truth? is the question with him, apart from what the real or supposed consequences may be to the religious world, the political world, or the whole world of mankind.

While on the one hand, therefore, I am not careful as concerning the consequences arising from the belief of the argument, but rather for the undeniable truth contained in it, on the other I can only see grace and truth given by Christ Jesus unto all who believe in the virtue and efficacy of His name for salvation, and that without exception. The greater part of mankind are not excluded from the benefits of Christ's death by the creed of other Churches. Do not the Greek, Roman, English and other Churches unite with the great Methodist family of both worlds in proclaiming, with the apostle John, the universality of the atonement in these words: "Behold the Lamb of God, which taketh away the sin of the world?" Let us also remove all legal barriers, and obstructions, and doctrines of men, and let all limitations of whatever aspect, and every thing that opposeth, or letteth the truth, be taken out of the way, that "the word of the Lord may have free course and be glorified."

"Coming events cast their shadows before." Things glorious are said of Zion, which must be in the future.

Surely it might be said that the time to favor her is come. Is not God willing to dwell in the midst of her, and make her a joy and rejoicing in all the earth? Are there not symptoms of a coming regeneration? Are there not many running to and fro on the earth, as well as knowledge increasing? The *Churches* are in a state of agitation among the nations, and master-spirits are in motion guiding the efforts made in the direction of union—spiritual union—that they all may be one as His name is one. There are even world-embracing souls, who have been holding conventions. For what? *To compass the evangelization of the whole world in the present century.* That's noble, and bespeaks a nation jealous of its blessings; true nobility, when the whole soul, mind and strength are put forth in mighty efforts, that the whole human race may be raised from a state of sin, suffering, and degradation, and their heads be again crowned with glory and honor, and all shall know the Lord, when the Gospel shall be preached among all nations, and whosoever calleth on His name shall be saved. Now, in reference to human agency, these mighty works can only be accomplished by combined effort and unity of purpose. But this must originate in personal exertion. It must first be every individual apart. Every one can influence somebody for good or evil. But no one can do good in the proper sense unless he be good. "*Our hearts must be right in the sight of God.*" Keep repeating these words very often until you know and believe it is so. This you will know by your being at war with all sin, at war with the devil, the world, and the flesh, as respecting sin. If your heart is right in the sight of God, you can have no

compromise with sin or meanness, and wherever a horn or cloven-foot appears you will smash it at whatever sacrifice or cost. If so, then you know the truth (Christ), and the truth hath made you free, and you are a soldier of the Lord Jesus, and do good service in His cause, and are a *praying* and a *paying* Christian if you should only give a mite, and only be able to say, "Am I not thine, thy ransomed one?"

The *united* efforts of all such saved sinners under "the Leader and Commander of the people," can regenerate the world. Let all such do everything in His name, and for his sake, and pray always, and not faint, "that His kingdom may come. Let every member of every Church work for union in his own Church, and a union of all Churches, so that there shall be one Church and one fold, and thus "prepare a highway for our God," and He will come and bless us, and "men shall be blessed in Him, and all nations shall call Him blessed."

The following is a proof of the mighty results of individual and united action, and what can be accomplished by persevering effort in the right direction. From small beginnings the Young Men's Christian Associations are becoming a great moral and religious power for good. At a late Convention in Portland, above eight hundred delegates from various parts of America were present. The great, and noble, and mighty men of this Continent were there. Champions of the Cross were there; and among other matters of deep importance, and "after intense excitement as to what Evangelical meant," gave forth a glorious deliverance, signed by those from the north and the south, the east and the west, and adopted by the whole assembly.

## DELIVERANCE.

"And we hold those Churches to be Evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, believe in the Lord Jesus Christ, the only begotten Son of the Father, King of Kings, and Lord of Lords, (in whom dwelleth the fulness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree,) as the only name under heaven given among men whereby we must be saved from everlasting punishment."

That may be held aloft for the Western world, and wafted across the great ocean as a "confession and watchword" for the nations here below, and ministering spirits will publish it among the "nations of those that are saved," that His name may be exalted, "for of His power and dominion there shall be no end."

But although much has been done, and mighty efforts are being made, yet certain it is, that "the Light still shineth in darkness, and the darkness comprehendeth it not," and so far as we can discover there must be a revolution in Christendom, not only as regards political and social changes, but a revolutionizing of the minds of all Christian nations in reference to their sense of duty to God and man; the hearts of the people must be unsecularized, so that their energies may not be absorbed in the collection of sticks and straws, and cheating and devouring one another, to the neglect of what is heavenly, God-like and eternal. There needs a revolutionizing in Churches—in all Churches—both in reference to

most Preachers and people assuming a totally different attitude relative to their name and profession as Christians. It seems as if there must be a general muster, a different as well as a general and special training, and more skilful marshalling of the forces of Christendom, before there can be harbingers of the coming regeneration. But although we cannot tell how, yet it will come and not tarry; what seems impossible with men is possible with God, therefore let all pray and not faint, be glad and rejoice, feeling assured that the Lord God Omnipotent reigneth, and that the performance of present duty will be blessed towards the accomplishment of what we so much desire in the future.

#### ELECTION.

I would now say a few words additional relative to this mystery of His will, concerning which so much has already been written and said by those better qualified. We know but little concerning the deep things of God, and therefore our reasoning should be brief and our words few. Man's theorizing in this, as in other mysteries of godliness, is often vain jangling and idle speculation. "Where wast thou when I laid the foundations of the earth?" And if it should be said: "Where wast thou when I purposed the eternal purpose of the sinner's salvation by grace in Christ Jesus?" the reply is, we are sinful dust and ashes of yesterday, and know nothing of the depths of past eternity only as revealed in His word. According to the Scriptures this eternal purpose being purposed in Christ Jesus, it will be seen that the mission of the Son of God to our world was a revela-

tion of the mystery of His will concerning that eternal purpose,—was a *fulfilment* of the purpose or intention which God designed before the world began. Jesus, therefore, is the true exponent, the truth in this as in all other things hard to be understood. Through His teachings, then, while on earth, and from those who spake as they were moved by the Holy Ghost, can we obtain any satisfactory conceptions concerning this doctrine.

Now unless the reader have understanding in such things, what I write will not be profitable unless he himself search the Scriptures, believing he will be taught of God. I think what is needful to be known concerning God's purposes of love and grace to our world will be found unfolded by the Saviour of sinners in the third chapter of John, from the beginning to the twenty-first verse inclusive, as clearly and fully as in any other part of the sacred writings. You will find in these verses that Jesus was a Teacher sent from God—the Son of God from heaven—speaking and testifying what He knew and had seen; especially that He would be lifted up as a propitiatory sacrifice, that the world through Him might be saved.

Now although it might be said that the mission of Jesus, the whole Gospel of the grace of God, the truth as regards man's position upon earth, and his eternal destiny, are all taught and explained in this lesson to the Ruler of the Jews, and also to us, and that the verses contain an exposition of the eternal purposes of Jehovah (called by some decrees), in reference to the sinner's salvation or condemnation, yet the same truths are also taught in a variety of



ways by Christ and His Apostles, and to such teachings I beg your earnest attention.

Do not, however, I pray you, overlook the all-important initiative part of the lesson given to Nicodemus in the third verse. No other teacher in the whole world could so teach, and with the same authority—"Verily, verily," &c. Do not let the words slip until you can tell or realize the meaning of them, if you know not "these things" already. Knowing about the doctrine of election is a non-essential, as compared with some knowledge of these words. If you know nothing about them, then it may be said, you are "hair-hung, breeze-shaken" over the gulf of eternal perdition. Therefore take no rest, day nor night, till you find out the hidden meaning, and you will find it "a treasure in the heavens that faileth not."

Although the sinner's salvation is a whole, and was included in the eternal purpose, yet it is divided into various parts or branches, as pardon, election, justification, adoption, sanctification and regeneration. But these parts are all, like the whole, conditional upon faith as the means through which the sinner is saved, or pardoned, elected, &c. But no merit is due to the believer on account of his faith, as it is the gift of God,—the gift by grace,—yet it entitles him to merit, as it is counted to him for righteousness. Now in reference to these saving acts of God's free grace coming to pass in time, *when* the sinner believes, you will observe that the sinner or ungodly "is chosen or elected through sanctification of the Spirit and *belief* of the truth," and the other gracious acts



mentioned above take effect at or in the moment of believing also, and are, therefore, inseparable and without priority. As the sinner's faith in Christ's name, or that Christ died for him, is the means of each and of all, through or by which means the Holy Spirit justifies, elects, adopts, regenerates and sanctifies the believing sinner, the inference is apparent and inevitable; all these acts must come to pass *simultaneously*, and are *co-existent with*, as well as *consequent upon* the sinner's belief of the truth as it is in Jesus. They are inseparable, and are all one in Christ Jesus, and priority is impossible; and it might be said: "The first shall be last and the last first." God's eternal purpose embraces a glorious election, a glorious justification and regeneration to every sinner who believes the Gospel; but the sinner has "grace given him," and is adopted or justified from eternity in the same sense as he is elected; and in reference to the actual fulfilment of the purpose in time, the sinner is not justified because he is elected, nor elected because he is adopted, as some imagine, who think election is antecedent to the other acts; for in the moment he was elected, through belief of the truth, he was also born of the Spirit, adopted, "sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God." It will be seen, then, that the eternal purpose of election was not prior to that of adoption or justification, but all one purpose, *coram Deo*, before God, one and inseparable. But the purpose was not an act or work done; there was in reality no eternal adoption or election, because the earth did not revolve on its axis millions of ages before its creation; and

(I speak with reverence) God could not select nothing from nothing, therefore some could not be elected from the rest, as some maintain. Their error is in contending that that exists which does not exist, or, when the purpose is formed the act is done, which is contrary to reason and Scripture.

In reference to Eph. i. 4, so often quoted and misquoted, I might say the verse is a clause of a sentence containing ten verses, which should be read together with the other three sentences in the chapter, that the meaning of the whole may be partially understood. Those whom Paul addressed were faithful in Christ Jesus, and verse 12 might be read at the end of the 3rd, 6th and 10th, which would show that the Ephesian Christians had first trusted in Christ according as God had chosen them in Him before the foundation of the world: that is, in the same sense that Paul and Timothy had grace given them before the world began, viz., in Christ Jesus according to His purpose. But Paul and Timothy did not exist before the world began, but the purpose of God according to election, adoption and salvation, existed; and the Ephesians' trusting in Christ, and Timothy's unfeigned faith, prove that that purpose was conditional upon man's act of belief in time, which is abundantly set forth in the pages of Holy Writ. If it be said "that the purpose of the Lord shall stand, and He will do all His pleasure," and therefore His elect will be elected in time according to His eternal purpose in Christ Jesus—I say that is truth, all but the two words, "His elect," which should be one word, "sinners." His pleasure is emphatically declared: "As

I live, saith the Lord, I have no pleasure in the death or ruin of sinners, but rather that they would turn unto me and live." He willeth not that any should perish, and yet some say that it hath so pleased Him, that the intention of Christ's death was that a few only could be saved. If it be said that the eternal purpose was unconditional—that so many shall and must be saved—I reply, that is not truth, and my witness is threefold.

1st. The whole human race who can discern between good and evil. It will be found they all claim and assert the right and privilege that they are free to choose; and place them in certain positions, they will declare with one accord that certain actions should be rewarded and others punished, showing that mankind are in a probationary state, free, moral, and conscious agents, and therefore responsible to God and man.

2nd. The Scriptures of the Old and New Testament are predicated upon this principle; assume as the basis of all their teachings, "that God left free the human will." "I am come that ye *might* have life. God sent not, &c., but that the world, through Him *might be saved*. Ye *will not* come unto me. *Because* he hath not believed. How often *would* I, but ye *would not*. *If* ye believe not that I am He, &c. *If* ye neglect so great salvation." If it were needful I might quote a considerable portion of the Scriptures, proving there must be a moral power in man after God has done His part—the power of volition to refuse the evil or to choose the good—to believe or disbelieve God's message of love and grace

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to him as a sinner saved or unsaved. Suffice it to say, all the exceeding great and precious promises "whereby we are made partakers of the divine nature," are all yea and amen in Christ Jesus, but conditional, that is to say: there is not one unconditional promise of God's love to men in the Book of God. He cannot be just, and the justifier of the Gospel hearer, who does not believe in Christ.

But, in the 3rd place, the words of Jesus, "Because he hath not believed in the name of the only begotten Son of God," at once settles the whole matter of the sinner's position involving a condition in reference to his salvation, including election and the other acts of God's free grace. The conjunction (because) is full of meaning as referring to the preceding clause, and the words surely imply the opposition, a possible antithesis. Can any one be righteously condemned for not performing a work which it was impossible he could perform? Does the condemnation not imply that the eternal purpose included a dread alternative or condition? that there was a name given under heaven by which he could have been saved; or, as Mr. Cheyne has it in one of his sermons, "For, verily, he took not on Him the nature of angels," &c. "There is no doubt (saith he) a time in every man's life when, if he opens the door, he will be saved; if he does not, he will perish." That great man could not have been a non-electist. The words of Jesus undeniably prove that the doctrine of men, called decree of reprobation, whereby the greater part of the human race are irrevocably decreed to everlasting death from eternity, being non-elect and no atonement made for them, passed by, &c., ought to be ignored

and abjured by every one to whom the Gospel is preached; has no foundation in the Word of God, and ought to be called a doctrine of devils rather than of men.

And be not deceived with the Calvinian theory of election, as if you could have an excuse by their setting forth that Christ died for the elect only, and that it is nonsense to speak about the non-elect believing, no atonement being made for them, as you now know and understand the contrary; and that satisfaction and atonement have been made for your sins, and for the sins of the whole world, and the sinner is condemned for not believing that atonement has been made for him, for not believing there is a name for him, which Calvin's followers say is not truth at all.

The Scriptures abound with proof texts corroborative of these remarks relative to these various acts of God's free grace. Carefully read and compare the following:—Justification and adoption, Gal. iii. 24, 26; election, 2nd Thess. ii. 13; sanctification, Acts xxvi. 18; regeneration, 1st John v. 1; the eternity of these acts, Eph. i. 4, 5. They are all one and inseparable. What I have written is chiefly the result of my own earnest and anxious inquiries into the Scriptures of truth. But such doctrines belong to the mysteries of godliness, and man is circumscribed in reference thereto; nor do I consider it profitable for any one to attempt to be wise above what is written, but, as little children, to grasp and hold fast those words of eternal life which will make us wise unto salvation, assured that "a little while will clear up all," and we will "learn the deep meaning of things that have been."

That we may know and understand more clearly, I will endeavour to speak of the various principal branches of our salvation as making a whole, under the emblem of a tree. As it is a tree of the Lord's own planting, your earnest attention will be needed in inspecting the trunk, main branches, roots, blossoms, &c.

Around the trunk, near the surface, you will see inscribed, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and salvation by grace "through faith, and that not of yourselves, it is the gift of God." And immediately above, "For as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord."

The roots of trees being mostly hidden from view, I am not able to tell you much about the roots of this tree. But what I can say is most strange and wonderful, and of infinite importance to the human race. The tree is "rooted and grounded in love"—in love which is sovereign, eternal and unchangeable—and its roots penetrate to such an unfathomable depth as to reach far beyond the ken of men or angels, although it is a depth they often desire to look into. We will, therefore, attend to such parts of the tree as are discoverable by us. Above the last inscription on the trunk we find all the remaining belt of the stem, upwards to where it seems to be divided into five main branches, closely written, in such manner that "He who runs may read," with the following among other texts: "Without faith it is impossible to please God. Believe and live. If

ye believe not that I am He, ye shall die in your sins. He that believeth on Me shall never die. Believest thou this? By the grace of God He tasted death for every man. Therefore it is of faith, that it might be by grace. To him that worketh not, but believeth on Him who justifieth the ungodly, his faith is counted for righteousness," and a number of similar texts, only the words, "Do you *now* believe" written in larger characters, as if of special and paramount importance.

You will now look upwards (it is a long way to the top) where the tree divides itself into five main branches, and what may seem strange, a number of the sentences engraved on the stem run up into these branches, beginning on the trunk and ending on the branches. You will notice one text in large letters, viz., "Believe on the Lord Jesus Christ, and thou shalt be saved," that the words, "Believe on the Lord Jesus Christ" are written on the stem, and the remaining words, "and thou shalt be saved" written on each of the five branches; but instead of the word "saved" it was written on one branch "*justified*," on another "*elected*," and "*adopted*," "*regenerated*" and "*sanctified*" respectively. On each branch you can read in golden letters, adoption. election, justification, regeneration, sanctification. You will also observe a number of the same texts on each branch as you read on the trunk. Read them again, they are precious if you believe; if not, read them. "Grace reigns" that sinners may be saved, which word "saved" includes all the other branches.

I think you will now understand that the difference between the branches is in reality nominal, and



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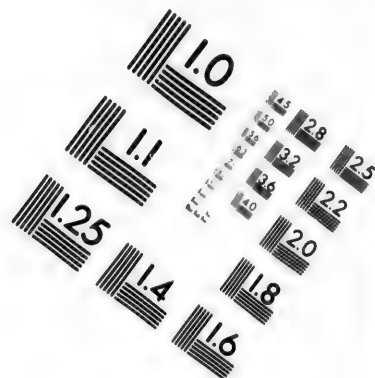
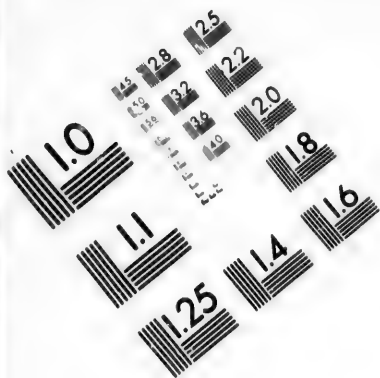
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so with the trunk. He who is saved through faith is elected and adopted. Each branch might be called a continuation of the stem; this will appear more evident as we ascend the tree. As the branches keep towering aloft, pointing upwards and heavenwards, they seem so much alike that we can scarcely distinguish one from another, and on both justification and sanctification you can read, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." On justification and election "Who shall lay anything to the charge of God's elect, it is God who justifieth." And on election and adoption, "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which He hath promised to them that love Him." On adoption and regeneration, "But as many as received Him to them gave He power to become the sons of God, even to them who believe in His name, who were born of God."

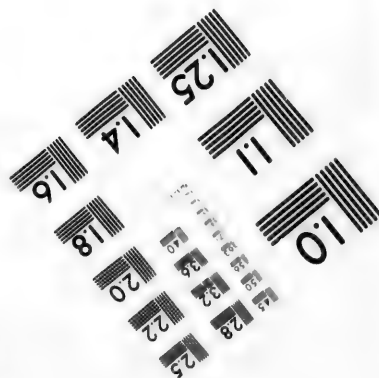
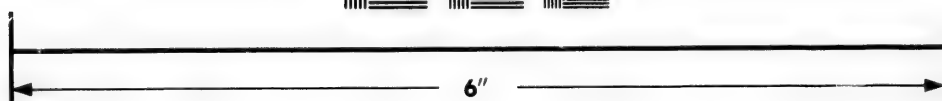
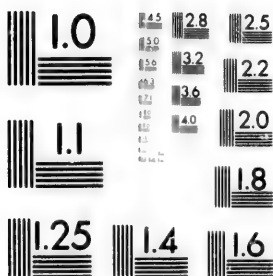
You will now perceive that these five branches are all one in Christ Jesus, and are all included in the trunk, and in one another, and he, or she, who is the subject of one possesses the whole, and by the same means, viz., repentance towards God, and faith towards our Lord Jesus Christ, which two are also inseparable, and in one sense so also are faith and works.

You can now see, as the branches shoot up more rapidly towards heaven, that they seem to come in contact with and embrace each other, and resemble one another so much that you can no longer discern any difference, and whatever inscription is on one is on all of them alike. Amongst others shine forth,





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Wherefore, my brethren, we also are become dead to the law, by the body of Christ, that we should be married to another, *even to Him who is raised from the dead*, that we should bring forth fruit unto God. For the law was given by Moses, but grace and truth came by Christ Jesus. In Him dwells all the fulness of the Godhead bodily, and of his fulness have all we received, and grace for grace. Our conversation is in heaven. And if children, then heirs—heirs of God and joint heirs with Christ—even heirs of the riches of eternity.”

There is a wonderful tree spoken of in the book of Daniel. It grew up in sight of all the earth, and its branches reached unto heaven. But this tree is indescribably more wonderful, as its branches not only reach unto, but into heaven, “farther than our imagination can extend itself,” into the third heavens, even unto the throne of the Eternal, where they will continue to grow and flourish beside living fountains of water while endless ages roll on. The branches now are more dimly seen, and appear to be interwoven with each other, and look very much like the trunk above the surface, but are almost invisible in the deep blue sky.

We will now glance at the other parts of our tree, the other boughs, leaves, blossoms, &c. The boughs growing from the main stem and principal branches seem all alike, and intertwine as they grow up, and shoot forth in sight of all the earth. The handwriting is common to all of them, such as, “Whatever things are true and honest, just, and pure and lovely, and of good report, if there be any virtue, and if there be any praise, think on these things.” And

on those shooting forth to the uttermost sea and the isles of the ocean, "What mean ye to weep, and to break mine heart, I am not only ready to be bound, but to die at Jerusalem for the name of the Lord Jesus." The tree is bespangled with clusters of flowers which have a sweet-smelling savour, and around them is written, "All the exceeding great and precious promises of God, whereby we are made partakers of the Divine nature, are all yea and amen in Christ Jesus." And the leaves were written on each side with promises, and "grace for grace," and like the leaves of the tree of life "were for the healing of the nations." Faith, hope and love seem to take great delight among the precious crimson coloured flowers and blossoms (they would seem to be besprinkled), and faith regales herself as in a well watered garden, and you can see in legible letters, "Strong in faith, giving glory to God."

Only a part of the fruit of this tree is visible, as much of what is enduring and fadeth not away is invisible to mortal eye, being "hid with Christ in God," or grows on the tops of the tree, and is, therefore, "unseen and eternal." But the visible parts of the tree, nevertheless, are pendent with choice fruit, and being of one kind—even God's own kind—is generally marked as follows: "Love, peace, joy, gladness, all is yours; Christ in you, the hope of glory; ye are Christ's, and Christ is God's; a hundredfold in this life, and in the world to come life everlasting;" and "ye may well break out in mirth, for God is one with you henceforth."

You will easily conceive that the seed of this tree, being after its kind, wherever it is sown "taketh root

downwards, and beareth fruit upwards," so that you can follow its "growth in grace," with all its rare and wonderful results, until it becomes like the parent tree, another similar "plant of renown." But there is a strangeness about the seed. One seed costs as much as a whole tree, on account of the price paid for it. He gave Himself an offering and a sacrifice to God for one sinner—for *thee* and for *me*—and as "a ransom for all, to be testified in due time." The seed cannot die because it is incorruptible, and cannot decay, but must grow; all the efforts of sin and Satan cannot prevent its growth. It is the seed of the new birth, and he in whose heart it is implanted "cannot sin, because he is born of God." It differs from all seeds in being invisible and wafted about by the breath of heaven, and generally alighting on strange soil, even in the broken and contrite heart, and in that of the poor and needy, or in the heart of those who have none to help them, and it is sure to germinate and grow, although we cannot tell how. Can you tell or describe how any other tree grows from a seed?

Now although there is not much of the matter relative to the tree and its branches of an argumentative kind, yet you will perceive an argument grows out of it in reference to the Calvinian Standard dogma of election being eternal or unconditional in any other sense than the other acts of God's free grace. There is no one, in reality, elected or adopted in Christ from eternity otherwise than he is justified; and to say that some of the human family are elected in Christ, and fallen in Adam, before the world began, is to assert that the work is done when the design thereof is purposed, or that our world was in existence before

it was created, or that the other branches of the tree had not the same root as election, and were not co-existent in the Divine mind from eternity, and not all one in time when the sinner believes, and is not only unscriptural, but absurd and contradictory.

Another inconsistency in Calvin's Theology, as upheld by our Standards, is the division of children into "elect and non-elect" infants, assuming that the one shall be saved and the other lost. Children are not saved because they are "elect," but because Christ died for human sinfulness. Rom. v. from verse 12 to the end sets forth Man's Fall and Restoration. For our purpose the verses may be resolved into these two points, viz., Man's Fall through Adam, and his Restoration through our Lord Jesus Christ, "by whom we have now received the atonement" (how can those receive the atonement for whom no atonement is made?) if we believe in His name, and "confess that Jesus is the Son of God."

Verse 12. This verse is readily understood by all, except those who wish to cavil. Every reflecting person perceives and feels that there is something morally wrong in himself, and in all those around him; in short, that they are sinners as well as he himself, and that "*death reigns.*"

Verse 13. "For until the law (that is, the moral law given to Moses), sin was in the world, but sin is not imputed when there is no law." It must then have been the law written in their hearts, their conscience bearing witness, which is spoken of in the second chapter, that was the ruling principle or standard of the moral actions of mankind until the giving of the ten commandments.

Verse 14. Mark well the words of this verse. (If you have not a Testament by you go and get one, and read the verse again and again, or it is vain for you to read what I have written.) You will perceive the effect of Adam's sin, in bringing death on his posterity, is shown in this, that the sentence was executed on those who had not sinned as he did; that is, on *infants* and *others* who could not discern between good and evil, who, although guilty of original sin by *imputation*, could not by possibility have committed actual transgression. "Nevertheless death reigned from Adam to Moses, *even over them that had not sinned* after the similitude of Adam's transgression." It must clearly be seen, then, that as infants and others not *conscious* of good or evil suffered death as a punishment for sin, it must have been imputed sin, or *because Adam sinned*, and in this sense it might be said, "They sinned in him and fell with him in his first transgression."

But what comes next? Wherefore these premises? Are they not the basis of the glorious superstructure, and of the consequent heavenly and eternal results insisted upon to the end of the chapter?

"Who is the figure of Him that was to come?" Adam, then, was only the figure or outline of what was to be filled up by the second man, "the Lord from heaven," who is the reality of this figure. But many contend for the figure more than the reality, and will not allow that the outline was filled up in Christ.

Why be contented with the shadow, or rather the "thorns and thistles," and not lay hold on the glorious substance, "the tree of life," the good things to come.

Paul, moved by the Holy Ghost, sets forth that over infants and others death reigned, and, therefore, sin was *imputed to them*; but this, however solemn, afflictive and severe, prefigured a glorious realization, as shown in the following verses. What heavenly raptures must have taken possession of the heart and soul of the apostle, as he wrote these wonderful "buts," "fors" and "much mores," which abound to the end of the chapter, concluding with that strange and glorious name by which we are saved, even "Jesus Christ our Lord."

"We have seen, then," says Dr. Chalmers, "that the effect of Adam's sin in bringing death upon his posterity, is demonstrated by this circumstance, that the sentence had full execution even upon those who had not in their own person sinned as he did. Death reigned even over them. But Adam being the figure of Christ, shows that what the one brought upon mankind by his disobedience, the other by His obedience took away. But by these verses Christ did more than remove the sentence which lay upon mankind, because of the sin of Adam being imputed to them. The sentence was all that could be inflicted on infants, or those who had not sinned actually as he did. But these verses clearly prove the superiority of that good which Christ has done for us over that evil which Adam has entailed upon us." "But not as the offence (saith Paul), so also is the free gift." Whatever evil is imputed on account of Adam's sin, the gift by Christ compensates for more. "Much more the grace of God and the gift by grace" is imputed to all dying in infancy and others not morally responsible for actual transgression, to whom Adam's sin is imputed,



which must be all children in all lands, and these verses being the truth of God, they all shall be saved "with an everlasting salvation," without respect to man's vain-jangling about "elect and non-elect" in our Standards or "Calvin's Institutes."

If there is abundance of grace, and the gift by grace unto all whose offences abound, and who *have sinned* after the similitude of Adam's transgression, who is he that will condemn a great proportion of the human race who have not thus sinned, and contend for the figure; that is, they have sinned in Adam, but exclude them from the reality, viz., Christ's atoning work of grace, and the free gift by grace, contrary to the gracious declarations of Scripture? Blessed be the God of all grace, there is justification by the blood of Jesus, and freely by His grace, to all and upon all those who have not sinned as Adam did (actual sin), as truly as that "the righteousness by faith of Jesus Christ is unto all, and upon all those that believe the Gospel," for there is no difference. We, as Adam, being conscious of good and evil, by our offences sin against heaven's holy law, and against God. By his offence sin entered into the world, and death by sin, and by our offences sin abounds, and we shall be judged according to the deeds done in the body, whether these have been good or evil. But this cannot apply to little children, but what has been said and other teachings of Scripture make the truth concerning them abundantly manifest. One example: read the first fourteen verses, chap. xviii., Christ's Gospel by Matthew. Compare the first five verses with 10th, 11th and 14th. "Even so it is not the will of your Father which is in heaven that *one*

of these little ones should perish." Would the Divine and Human Saviour take up little children in His arms, in the streets of Jerusalem, and bless them, and such (perhaps dying in the same night) be for ever condemned on account of Adam's offence, which offence was more than virtually expiated by the obedience and death of Christ? He came to save that which was lost. In that "that" infants are included. Faith is not the procuring cause of our salvation. It is the instrument to touch the hem of His garment as applicable to those who hear the Gospel. Therefore, if death reigns over infants and others not guilty of actual sin, the sin of him who was the figure being imputed to them, and they are non-elect and eternally condemned, as some ministers of the Gospel contend, or as Calvin hath it, "they are doomed from the womb to certain death and destruction that they may glorify God," where then, I would ask, is the reality of the figure? Of what is the figure an outline? Of dishonor and wrath! What does the figure symbolize? Everlasting death!! Oh, no! it cannot be. These things are not so. They shall all reign in life, "being justified by His blood," and the righteousness of Him who is the reality imputed unto them. "But where sin abounded grace did much more abound: for as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

Laying aside, therefore, the erroneous conceptions and traditions of men, and looking at the teachings of God's word in reference to the salvation of infants and others, we can, as it were, breathe more freely when we consider, (as has been often stated,) that

more than one-third of the human race die in infancy, or under five years of age, which might be explanatory of the gracious injunction of our Saviour: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."

But, as you are aware, what I have endeavoured to set before your mind as the truth according to the Scriptures, in reference to these doctrines, has been, and still is, strenuously opposed by those who maintain John Calvin's views relative to the decrees of election and reprobation. In order, therefore, that you may hear both sides, I will briefly place before you the substance of what may be said in reference to these matters. Two of the five ministers in our Church, to whom I wrote, say that they believe all children will be saved because they are elect. The Standards do not say so. The other three say that the Bible is silent in regard to this doctrine. One of them thinks the children of believers will be saved. On account of this, and what I find in the writings of the learned Dr. J. Owen, who wrote a book of more than five hundred pages called "*Salus Electorum Sanguis Jesu*," a work still held in high estimation by those of the same school, I was induced to make the foregoing remarks. A few quotations from Dr. Owen's work, with a remark or two, and you can think out for yourself "what is truth," relative to this doctrine:

1st. "Now if the elect are justified, and sanctified, and saved," saith Dr. Owen, "because of God's decree that so they shall be, then, likewise, are the reprobates, as soon as they are finally impenitent, damned, burned, and want nothing but a manifestation of God's decree, which, whether it be so or no,

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consult the whole dispensation of God toward them." Page 172.

2nd. "The eternal love of God toward his elect is nothing but His purpose, good pleasure,—a pure act of His will whereby He determines to do such and such things for them in His own time and way." Page 173.

3rd. "In brief, how is it" (the Gospel) "revealed to those *thousands* of the *offspring* of *infidels*, whom the Lord cuts off in their infancy, that they may not pester the world, persecute the Church, nor disturb human society?" Page 122.

4th. "It" (that is, that our Saviour is the reality of the figure), "is attended with very many strange, absurd and groundless consequences (saith he) as, that all infants dying before they come to the use of reason, and the committing of actual sin, must necessarily be saved, although our Saviour hath said that 'except a man be born again he cannot see the kingdom of God,' John iii. 3; and Paul, from him, that the children of infidels are unclean, but no unclean thing shall enter the new Jerusalem; and by this doctrine the infants of Turks, pagans, infidels and persecutors, are placed in a far more happy condition, if they depart in their infancy, than the best of believers." Page 351.

From the above quotations you may judge of the work of this learned Doctor of Divinity. The book is a laborious attempt to establish the wicked and absurd doctrines of reprobation and unconditional election from the Book of God, and you will see from these few quotations the animus of this writer. His arguments are dark and dismal, contradictory and fiery, and characteristic of a mind "ill at ease."

No. 1. By reading attentively you will perceive the Dr. labours under two mistakes. First, he speaks about the elect being justified and sanctified because of God's decree. He might as well have spoken about unbelieving sinners being justified and elected before they believe. It cannot be found in the Scriptures that Christ Jesus came to save the elect. He came to save lost sinners, "not to call the righteous (the elect are righteous persons), but sinners to repentance," and no one to whom the Gospel is preached can be saved, adopted, justified or elected until they believe in the Saviour Jesus Christ, as I have already shown. He also says "that the elect (meaning sinners) are justified, &c., because of God's decree." You already know that all sinners are saved under the Gospel by believing the testimony which God hath given of His Son, who was made a sin-offering for them without reference to decrees. His next mistake is, "that the reprobates are not damned and burned until they are finally impenitent;" whereas according to his erroneous and blasphemous decree they are always impenitent, and their doom unalterably fixed; and, therefore, he is consistent with himself in No. 3, where he says, "the Lord cuts off the non-elect children by thousands, that they may be damned and burned, and not pester the world nor disturb human society." It appears these thousands soon get finally impenitent.

No. 2. "The love of God is shed abroad in our hearts by the Holy Ghost." "He that loveth Me shall be loved of my Father, and *I will love him* and manifest Myself unto him." "That the love wherewith Thou hast loved Me may be in them, and I in

them." "As the Father hath loved me, so have I loved you." "God is love, and we have known and believed the love that God hath for us." There is a vibration (if I may so speak) of the love of God in every Christian's heart in some degree; if not, he may well doubt his relationship. But all such truths are resolved into thin air with this man. The love of God towards His children is nothing but His purpose, &c. He that dwelleth in love, dwelleth "only in purpose, or good pleasure, or pure acts of the Deity."

No. 4. However strange it may appear, Dr. Owen seems to think that men only can enter the kingdom of heaven, and therefore contends for the figure only, and that to allow the reality as regards children would be attended with strange, absurd and groundless consequences, such as, that all infants dying before they come to the use of reason, and the committing of actual sin, must necessarily be saved. He calls this absurd, and therefore unscriptural, and all such being included in the decree of reprobation, no atonement being made for them, being *non-elect sinners*, the Doctor's prescription is, "that the infants of Turks, pagans, infidels and persecutors, are cut off by the Lord in thousands, that they may not pester the world, and disturb human society."

I have no wish to say more on such a subject, or in the slightest degree to fasten the tenets or dogmas of Dr. Owen on any party or denomination farther than they choose to maintain them. And although his utterances may only be whispered in our Standards, yet the division of children into elect and non-elect infants, with its startling consequences, is plainly and unmistakeably set forth in Con., chap. x.

Those who would limit the Holy One of Israel regarding the universality of the atonement made for the sin of man, and consequent unscriptural absurdities insisted upon by J. Calvin, Owen and others, are often obliged to resort to manifest and lamentable shifts and contortions in reference to numerous texts of God's Word which set forth the doctrine in the clearest light. Owen's remarks on 2nd Peter, chap. ii. 1, on page 297 of his work referred to, is an example of this. Read the verse: "All things here (saith he), as to any proof of the business on hand are exceedingly dark, uncertain and doubtful." All things here. What things? The things are concerning the false teachers in Pontus, Galatia, &c., who brought in damnable heresies, even denying the Lord who bought them. In order to sustain his theory that Jesus died for so many, but not for these teachers, he says that "all here is dark, and uncertain, and doubtful; uncertain (he says) that by the Lord is meant the Lord Jesus Christ." Think of that. "The word in the original (he says) being 'sempotes,' seldom or never ascribed to Him." I wonder *what other Lord* would buy him or me but "the Lord, the Lord Jesus Christ, the Lord God merciful and gracious;" and he adds, "It is most uncertain whether Christ as Mediator be here intended by Lord or not, but the contrary seems apparent." To seriously contend with such a one would be equally fruitless as with him who says that "a wafer is not a wafer, but a wafer is the elements of the Eucharist in both kinds, and these kinds the body and blood of Christ under the semblance of bread and wine."



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The truth of God is the truth of God, and that will stand and endure for ever whether mankind are willing to let it or not. The time will surely come when Courts of Revision will be held in all Churches in respect to these doctrines, but unless judgment begin at the House of God, the men, women and children of such Churches who insist on teaching them will ere long arise, and ignore and abjure them as relics of the olden time, whose place is to be numbered with the things that were. But the time may not be yet; man is "tenacious of his theme."

Christianity, nevertheless, is holy, heavenly and divine, but the dross of earth, the sin of man, the perversion of truth, prevents it from shining forth in its native lustre and purity; and instead of peace, love, joy and gladness being attendant on its benign influences, these are often mixed with the ills of life; the dews of sorrow; the tear of repentance; "weeping for the dying, and mourning for the dead;" and this condition of humanity will more or less obtain until the coming regeneration of our sin-cursed earth, when "old things will be done away, and behold all things shall become new."

I would now shortly advert to another corner of Mr. Calvin's stronghold, for although the corners thereof are getting shaky (as said), and it may be, tottering to its fall, yet its inmates and supporters are putting forth strenuous efforts to strengthen their stakes and enlarge their borders. As already said, the Old School and New School Presbyterians in the United States have agreed to fall back on the Westminster Standards pure and simple. It would surely have been an improvement had they fallen forward on the Christian



Standards of the Old and New Testaments, and governed themselves accordingly. A more extended view is entertained in Scotland, even that these Westminster Standards should be held aloft "as the common watchword and confession of all the world," and that all should, therefore, build on the rock "Calvinism," whether it be Christism or not. I mean by this last corner (though in reality it should be called the first), what is called God's eternal decree, viz., "God did from all eternity freely and unchangeably ordain whatsoever comes to pass." See Con. of Faith, Chap. iii.

Now if you will think this out you will find the whole matter of controversy settled. The words "eternity," "unchangeably" and "whatsoever," *stamp*, with an eternal, unconditional, undeniable fiat all acts good and evil, of all angels and men, and all others of all ages, and the eternal damnation of all devils and men, and all others, as *equally the will of God* as the salvation or conservation of those who are saved. This is either true or false. But if it be true "*that God willeth not that any should perish*, but that all should come to repentance," then every man who asserts or maintains the above doctrine must maintain *an untruth*. Although there is no farther actual exposition needed, as you will perceive pure fatalism is the sum and substance of these words, yet the remainder of the chapter more particularly divides the doctrine into the Calvinian decrees of Election and Reprobation. That is, "some men and angels from eternity are predestinated unto everlasting life, and others to everlasting death, and the means of their salvation, as also the means of their condemnation fore-ordained, because He hath fore-ordained

whatsoever comes to pass." Surely every sane person may see manifest and detestable error in such doctrine, and that there would be no distinction between good and evil; no moral or conscious responsibility; sin would not be sin at all; and the infidel would be consistent in maintaining that his opinions and acts were also decreed as well as other acts, and Pope's pantheistic lie, "whatever is, is right," would be truth: that is to say, whatever is good, is right; whatever is evil, is right; whatever is true, and also false, is right; and whatever is wrong, is right, &c. Now "one truth is clear," that all such sayings as call good evil, and evil good, are manifest errors, and dishonoring to God. Yet the strangeness in the third chapter referred to is this, that although God thus decrees "whatsoever comes to pass," sinful actions or otherwise, "yet is not God thereby the author of sin." This is contradictory. R. Erskine, of the same school, has the same doctrine condensed thus, "Heaven, without sin, willed sin to be."

To will is to desire or wish, or command or direct, that the act should be done. To will or decree does not mean to permit. To say, then, that Heaven or the Almighty willed or decreed sin to be, or come to pass, is not only manifest error, but turning the truth of God into a lie, and to say He is not the author of sin thereby, or does so "without sin," is a wicked absurdity, and "darkening counsel by words without knowledge." It is of no use to say that it is not meant to make God the author of sin. It is not so much what is meant or purposed, but what is said and done that demands our attention. In short, God decrees His own acts, which are holy, wise and good,

and man decrees his own sinful acts, which originate in himself; "when lust hath conceived it bringeth forth sin," and the acts are man's own acts, and come to pass, but it is *untrue* and not according to the Scriptures, that God wills sin to be, or fore-ordains man's sinful acts, or fore-ordains "whatsoever comes to pass."

But all doctrines of men and human reasonings are at once superseded, and forever settled as regards man's power and freedom to choose, by the declaration of Jesus, "the faithful and true witness," "Because he hath not," &c. The first clause of the 18th verse might be thus paraphrased: "He that believeth shall be saved," because he hath believed in the name of the only begotten Son of God. This is in accordance with the remaining part of the verse, showing that the sinner must make a choice, on which his eternal destiny is suspended, and therewith connected, that after all God has done to save him, (but if Christ has made no atonement for his sins, what has been done to save him?) he can and should accept of the gift of God, otherwise (as said before) there could be no meaning in the words of Jesus in the 18th verse; and such expressions as the following — "*How often would I,*" as He beheld the city and wept over it, must surely mean that He wished to save it, and would have saved it had the Jews repented and believed, as surely as Nineveh, that great city, would have been overthrown in forty days had not the inhabitants believed God, and their king made a decree that they should fast and be covered with sackcloth, and cry mightily unto God that they might live and not die, might not perish; "and God

saw their works, that they turned from their evil ways," and He destroyed not the city. Was the destruction of these cities unconditionally and unchangeably fore-ordained from all eternity?

"I have called and ye have refused; I have stretched out my hands all day long and no man regarded." If all the acts of all the disobedient and gainsayers be unchangeably predestinated from eternity, what would be the meaning of these remonstrances and invitations to our sinful race?

These and the like we would compromise and allow (saith Calvinists) if you will fall back on our Standards, and allow that Calvinism has a full Gospel too, and hold aloft the distinctive characteristics thereof, better known as eternal unconditional decrees; the elect only can be saved; efficacious or necessitating irresistible grace, and the total passivity of the *resisting* sinner; and although Jesus testifies that all Gospel hearers are condemned for not believing in His name, or that atonement is made for them, yet Calvinists assert there is no atonement made for these condemned or non-elect sinners, and yet they are condemned for not believing such to be the truth. Now, whether Christism or Calvinism is truth, judge ye. See Argument, Nos. 2, 3, 4.

Now, the above unscriptural dogmas we are to confess and believe, whether we do or not, as a part of the "sum of saving knowledge for ourselves and families and the rest of mankind to all generations." But why should we and our children have these fetters of brass riveted upon us? Although I have defended Calvinism for forty years, and often with sharp contention (true Calvinism needs hot argument, see Dr.

Owen's "Salus Electorum"), I cannot say I was satisfied with my own reasoning on calm reflection, and scarcely ever found any one who would say they felt the statements in our Standards to be clear or satisfactory, but that doubt, perplexity and darkness rested upon Mr. Calvin's findings, and no certain sound reaches the ear of the bewildered inquirer relative thereto. Our own minister, a consistent Calvinist, writes to me (I have no doubt with candour and truth) as follows: "My dear sir,—If I seem to have delayed in replying to your favor of the 3rd instant, it is not because I have been indifferent to your request, or unwilling to comply, but rather because I believe that God only can show you the harmony between our 'Standards' and His word, and especially the right view of John iii. 18, last clause," &c. So that it appears it is not in Calvinism to show the harmony of its own findings with the Word of God. If it be impossible, then, for man to reconcile his findings in the Standards with the Word of God, or to show the harmony between them, how is it he devised such findings as he himself could not see to be in accordance with God's word? Surely J. Calvin was not at Swedenborg's school. But our minister might safely have said that the interference of heaven could not effect such harmony, as it would require the Poet's "more than miracles we want;" we might as well ask "for yesterdays to come," as harmony between Jesus, the truth, the word of God, and the pernicious heresies of Calvin and others, as set forth in our Standards.

Now, I ask, why should these things be? Why should ourselves and families be perplexed and rendered miserable, and the Churches of Christ

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harassed and torn with grievous contentions from age to age, and the leaders thereof, obliged to stultify themselves, asserting "it is nonsense to speak about the non-elect or rest of mankind believing, as that would be the sign of election," and recommending us to God in reference to the meaning of the Standards, leaving us to grope our way "amid the Frenchman's gloom profound," and if we meet with rays of light, in most cases they only "serve to make the night more irksome." Instead of having our loins girt about with truth—the simplicity of "the truth as it is in Jesus," with an atonement free as the sunlight of heaven—how often do ministers and people find themselves *begirded* with Calvinistic fetters of brass, and the religion of Jesus—the religion of love, joy and gladness—beclouded with horror, gloom and uncertainty? .

And who was John Calvin that we should fall down and worship the image he hath set up? That he was the son of a respectable cooper in France is no disgrace to his memory, but the contrary, as all honest labour is honorable and respected by every well constituted mind; but that he was not the respectable son of a cooper alters the case. Now, bad as the world is, mankind do not generally respect malice, cruelty, revenge and persecution unto death, which history proves Calvin to have been guilty of. Whatever difference of opinion we may find relative to his talents, learning, religious dogmas and moral character, there seems no doubt that he compassed the death of Servetus in a spirit of relentless cruelty, because he differed from him in religious opinions. And although the poor man addressed various humble

petitions to the "Syndics and Council" (of which Calvin was the Dictator), praying that an advocate might be granted him, his prayer was haughtily refused, his doctrines misrepresented, and he was opprobriously condemned to death on the 26th day of October, 1553, and was executed on the day following, Calvin exulting over his death, and praising a document received from the *élite* of Zurich, crying "away with him," he is not fit to live, and the innocent man was executed accordingly. Instead of showing any relenting or remorse, Calvin, this Minister of Christ, continued for some years afterwards to insult with abusive epithets the memory of his victim, and soon after the death of Servetus published a vindication of his own proceedings, in which he defended, without any compromise, the principles on which he had acted. It is called "A Faithful Exposition and Short Refutation of the Errors of Servetus," wherein it is shown that Heretics should be restrained by the Power of the Sword. Short Refutation! Condemned to-day and executed to-morrow, being denied what is allowed to the worst of criminals, an advocate to plead his cause! Whether it be a Roman or Genevan Pope, it matters not, heretics have no cause; short refutation, executed or burned, as the case may be, "to the praise of his glorious justice." I mention these public acts not so much to show the animus of the man, but that the reader may see in the spirit of malevolence manifested towards Servetus, and Calvin's consequent publication, a practical illustration, a kind of transcript of his "decree of reprobation." Petition and prayer in Servetus' case were inadmissible; so with Calvin's non-elect sinner, he is fore-doomed to



everlasting death ; it is nonsense to speak of prayers or intercession for him ; no advocate allowed the poor suppliant physician, Servetus ; he is predestinated to execution next day, and delivered over to Satan. So with the non-elect sinner. He has no case ; "hope that comes to all, comes not to him." Christ died for the elect only. No name given under heaven whereby he can be saved ; no advocate with the Father ; he is ruled out of court ; condemned without benefit of clergy ; served as Servetus was ; as Calvin hath it in his "Institutes," God passes by and reprobrates the non-elect sinner, and excludes him from the heavenly inheritance. There are "*individuals born (saith he), who are doomed from the womb to certain death, and are to glorify God by their destruction.*" Or as the learned Dr. Owen hath it, "When a manifestation of the decree is put forth, the non-elect with their children are swept away by the Lord in thousands, that they may not pester the world and disturb human society ;" and thus the name of the Lord is blasphemed, as these wicked imaginings of J. Calvin and others are said to be decrees of God, and the acts to be "for the praise of His glorious justice."

But the argument from the words of Jesus is a "short refutation" of such ungodly and pernicious heresies in reference to the instant and entire condemnation of this limited atonement theory, as that is one of the chief corner-stones of Calvin's false reasonings and assumptions, and connected with the errors contained in our Standards proposed to be held aloft for the adoption of all the world. It is much shorter than Calvin's refutation, as it condemns every sinner out of his own mouth who opposes it, and



every such sinner pronounces his own condemnation on the instant he attempts to limit the glorious and gracious atonement or propitiation made "for the sins of the whole world" by the Son of God. See Nos. 1, 2, 3, 4 and 11 of argument, and you will surely be convinced that there is no place for the Calvinian non-elect sinner. We may surely and safely assume that it will be a long time indeed before all the world accept our Standards as the truth and nothing but the truth, so long as they contain these strange, absurd, unscriptural dogmas, and it would surely be prudential and necessary, before holding them aloft as a creed for the acceptance of the human race, to submit them to a Court of Revision and Amendment, with the view of rendering them more acceptable to our brethren of mankind.

Shall we, then, cast away the Standards? God forbid. There are many excellent, solemn, as well as Scriptural truths contained in them. The Solemn League and Covenant, and statements connected therewith, should and must be preserved unto the latest ages. Much, if not all, of the ecclesiastical polity, church government, discipline, &c., might be adopted as according to the Scriptures, with such alterations or amendments as might be approved by chosen men of the Old and New Worlds. Let the doctrines be abbreviated, summarized, and whatever is doubtful, unscriptural, ungodly, and would tarnish the name of the only begotten of the Father, who is full of grace and truth, let that be obliterated and purged away, and let "Glory to God in the highest, peace on earth, good will to man; holiness to the Lord; grace, mercy and peace from God our Father, and the Lord Jesus

Christ; in His name shall the Gentiles trust; he that believeth in His name shall be saved; he that believeth not shall be condemned, because he hath not believed in the name of the only begotten Son of God;" He is come that you might have life, eternal life, and is beseeching mankind, through the Holy Ministry, Evangelists and other Messengers of the Cross in Christ's stead; be ye reconciled to God who hath manifested His love to us in sending His Son into the world that we might live through him," &c., be inscribed on the banners of a Solemn League and Covenant that shall never be broken. And let all sin traffic, liquor traffic and unchristian traffic be done away, and whatsoever things are pure, and lovely, and of good report, be our watchword and confession, and let us be joyful and exceeding glad, and rejoice in the God of our salvation, and God, even our God, "bless us shall," and our Church would become a praise and rejoicing in the midst of the earth, and all other truly Christian Churches would give us the right hand of fellowship, and hold communion with us, and unite with us; and the time would come when there would be one Church, one Lord, one faith, for is not the whole family of heaven and earth one in Christ Jesus, calling on His name, and called by His name.

If, then, the casting away of unscriptural views of the atonement made for the sin of man by the Lamb slain from the foundation of the world, and the other errors, would, in a great measure, be a reconciliation of the Presbyterian Churches much to be desired in these eventful days, what would be the effect of the earnest and prayerful efforts of thousands of the

ministers of these Churches, joined by tens of thousands of the members no longer straitened in themselves, but proclaiming the Gospel of the grace of God "which bringeth salvation to all men, specially to them that believe?" Would not such efforts result in much-needed revivals, and thousands be added unto the Churches? What would this be but "life from the dead," and His name would be exalted, and mankind would be blessed in Him, and other Churches would be stirred up "His holy name to magnify and bless!"

Is there not a want of vitality amongst us? Who is he that can shut his eyes to the coldness and formality prevalent in so many Presbyterian Churches at this very day? I therefore commit this little book with the argument to Him who is "the truth," and who will plead His own cause, not thinking all who read will be convinced, but greatly desiring that all who read may be induced to search the Scriptures, and be able to give *a reason* for the faith that is in them as regards "what is truth" concerning Him that was to come, and have peace and joy in believing in "the Lamb of God who taketh away the sins of the world," and with the hope and belief that those more competent will improve these same truths, and cause the light to shine more clearly.

## CHAPTER VI.

## CONCLUDING OBSERVATIONS, WITH A SHORT SEQUEL.

By reference to preface it will be seen that what I designed to write was not so much of an argumentative as of an instructive kind, and therefore do I willingly leave argument behind, and would now say to all, especially Christians, that better days seem about to arise. There never has been a time when Christians had more need to be grateful, to thank God and take courage, than the present. Many old things seem about to pass away. The hearts of the supporters of the "Man of Sin" must be failing them for fear of those things which are coming upon the earth, when they consider their ominous position as it is this day. And, as many think, it may be that the proceedings of the Œcumenical Council about to meet may hasten "the coming of the day of God." The "True Light" seems to be penetrating Mahommedan delusion and darkness. Numerous churches are being built in the Moslem dominions, and copies of the Scriptures are circulated in thousands, as also in Spain and Austria. It is long since the Gospel was preached far north and south. In some places in China the anxiety to obtain the Scriptures, tracts, &c., is so great that numbers have to wait round the places of distribution for hours, and the Bible Society Agents say, on the doors of some of these places a few years ago was written in Chinese: "Gods made and repaired

here." "He plants His footsteps in the sea." The seeds of grace have been sown in Madagascar, and are bearing fruit, a "kind of first fruits unto God." And instead of the horrors of heathenism, churches are reared and the "Sabbath" sheds its hallowed influence in many parts of the Island. The stone cut out of the mountain is rolling more rapidly. Many, very many, are running to and fro, and knowledge is surely increasing, and it will ere long surely come to pass that God's revelation to man contained in the Holy Scriptures will be read in all the common schools and seminaries of learning of all Christian nations throughout the whole earth. It would seem as if there was about to be a dis-establishing, a purification, a shaking of *men-made* things, and a removal of them "so that those things" (the truths of God's word) "which cannot be shaken may remain."

A spirit of unity too, and a disposition to fraternize seem about to obtain among *the forces* which are pressing forward towards the accomplishment of the triumphant reign of Christianity. Example: About a year ago a deputation from the Synod of the Scottish Church of the olden time presented themselves in the Wesleyan Methodist Conference, congratulating that body as fellow-laborers and "heirs together of the grace of life," members of the same body, viz., the Church of Christ. "Or ever they were aware" an electrical battery was brought to bear upon them by a Rev. Mr. Punshon, an Englishman, too. He congratulated them as sons of those sires who had achieved a glorious Reformation by "resisting unto blood, striving against sin." "And I, too (said he), have stood upon the *graves of the martyrs* on the

mountains of Scotland, and in the name of this Conference am now ready to join you in a 'Solemn League and Covenant' against all sin, and the 'Man of Sin.'" Such sayings should be remembered to all generations. A new element of "power from on high" is also "springing up," and may be included in the heavenly array of means in operation in all parts of the world for the education of the human race, and the general diffusion of the Gospel of our Lord Jesus Christ. I mean Young Men's Christian Associations.

It appears their number has more than doubled in the United States in one year: from two hundred and sixty to more than five hundred, attended by upwards of eighty thousand members, and these Societies are rapidly increasing in numbers in different parts of the Christian world.

It appears from a late Methodist Quarterly Review that there are ninety-five Associations in Great Britain; in Holland, one hundred and four; in Germany, seventy; in France, fifty-four; in Switzerland, ninety-five. There are Associations at Turin, Geneva, Naples, Florence and Milan; and at Algiers, Alexandria, Beyrout, Smyrna and Constantinople; at Madras and Calcutta; in Australia, New Zeland and Ceylon; at the Cape of Good Hope, at Natal and at Sierra Leone. There are corresponding members at St. Petersburg, Buenos Ayres, Honolulu and Bessarabia. The Membership of these Societies is larger in America than in Europe. The Association in Philadelphia numbers 2,500; in Boston, 2,300; at Providence, 1,300; at Troy, 1,250; at Chicago, 1,000, and Brooklyn and New York City together, 5,547. The palatial edifice lately erected in New York City for the meetings of

the Association, cost upwards of five hundred thousand dollars, showing the deep interest and sympathy of the popular mind regarding these Societies.

Surely young men, when their energies are directed aright, are the stamina of the moral world. And if "the hoary head is a crown of glory when found in the way of righteousness," how much more his who remembers his Creator in the days of his youth, lives much in little space, and is crowned with honor even at the beginning of his reign? What glorious bands of ministering spirits, saving themselves and others from the paths of folly, sin and shame. It may indeed be said of them what Paul says in reference to certain brethren spoken of by him to the Corinthian Church, viz., "They are the messengers of the Churches, and the glory of Christ." But let them not "be weary in well doing, for in due season they shall reap if they faint not." And they go forth untrammelled with sectarian prejudices; ignoring the bigotry of the past; "speaking more of Christ," and seeking first the kingdom of God and His righteousness, being assured that all other things shall be added; that they have "a treasure in the heavens that faileth not," and "the *gold* of that land is good, there is bdellium and the onyxstone."

This I must say, take heed to yourselves regarding the "pratings of infidelity." They would live by contention. Now, as in the days of the Psalmist, three thousand years ago,

"They set their mouth against the heavens in their blasphemous talk;  
And their reproaching tongue throughout the earth at large doth walk."

The best answer to all such might be similar to



that given by the three Hebrew children to the Babylonian King, viz., "We are not careful to answer thee in this matter. Our God whom we serve will give an answer to your vain-jangling; but if not, be it known unto thee we will not serve thy gods, nor worship the image you set up." It matters not who are the priests, whether Volney, Tom Paine, Renan, Colenso or George Holyoake, or what the name of the image is, Atheism, Deism, Pantheism, Materialism or Secularism, we will neither "worship the beast that was, nor is, nor that which is to come." Also, we believe only in the religion of Jesus, and are diligent in studying the meaning of three words, "Lord, Jesus, the Christ," and as the time is short and very uncertain, would advise you to go and do likewise, that ye may not be found "wanting in the day of His glorious appearing." To some "the truth" can be spoken in love, others will speak "great swelling words of vanity," and might place you in a disagreeable position, that is, "trample pearls under their feet," and would then "turn again and rend you." "From such withdraw thyself."

But surely a few words might also be said in reference to young ladies, young Christian women who may be professors only. Do you desire to be allied to the most honorable name in heaven or on earth? Then the bond of alliance awaits your consent and approval. Jesus is that bond. He gave Himself for you, "so generous was His love;" and by simply believing His Word, you will have made a contract with one from whom death cannot part you, nor any power ever separate you, and the name you will bear is more honored and distinguished than any



other name "given under heaven, or known among men," even among the principalities and powers, and the angelic hosts; for "His name is exalted above every name that is named, either in this world or in that which is to come." But you must *personally* consent to the conditions of the bond. Your signature must be in some such words as these: "Lord, I believe in Jesus the mighty Saviour, that He is able and willing to save me, even me, from my sins." Then "joy will abound in Paradise, because you have believed in the name of the only begotten Son of God." And know this, that faith, love and hope are inseparable. If you believe that Jesus died *for you*, you must love Him; and belief and love beget hope—that "blessed hope, that lively hope"—which caused the apostle Peter to exclaim: "Blessed be the God and Father," &c. Read *the sentence* in 1 Peter, i. 3, ending with "salvation of your souls," and you will learn that "glory, honor and immortality" is the *portion* of the believer in Jesus, who is "the resurrection and the life."

I saw a beautiful sentiment a short time ago, under these words: "Women's Missionary Movement." "We know (says the writer) of no more auspicious sign than the fire of holy love and zeal which is kindling upon the altar of woman's heart." There may be reasons why young women could not form associations similar to young men, but surely there can be no good reason that they should not attend periodically and join in the exercises. If they meet together at any other mixed public assembly without impropriety, why not in the place where "Holiness to the Lord" is the hand-writing inscribed on the

walls? "For ye are all the children of God by faith in Christ Jesus," and to those who have put on Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus," and being of one heart and mind, can join in prayer to the God of all grace, who hath promised to pour out His Spirit in the latter days, in accordance with His prophecy of old. "And it shall come to pass in the last days," saith God, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophecy" (or preach or teach), "and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

Let all, then, who believe in the Lord Jesus Christ, and "whose hope is in His word," who have known and felt the power of "the truth," be stirred up to work while it is called to-day, knowing that all spiritual good and the coming regeneration is connected with and dependent upon human instrumentality. Let us lay our heads, and hands, and hearts together, that we may be found "neither barren nor unfruitful," remembering that it is not so much the amount done as how we do it, "doing all in the name of the Lord Jesus," and for His sake, feeling assured whatever is done "unto the least of these" His brethren, or unto the poor and needy, "is done unto Him," and shall not lose its reward; "and the peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus,"

Read this little volume often, ascribing all that is human and imperfect to the author (I beseech you to avoid all trashy and corrupt reading), holding on to the words of eternal life and truth which your conscience approves, and let every one of us see to it that we have a conscience "void of offence toward God and toward man," and that our hearts condemn us not when we shall stand before Him in reference to that accursed thing, that "foul monster," that scourge of Christianity (drinking and drunkenness) which hath made such havoc of ourselves, and of the world, and of the Church of God, as the few gleanings set before you in a former chapter will abundantly testify. Above all, I beseech you to search diligently in the records of eternity, and in your own hearts, and in the present position of Christendom, whether the principal truths of the Bible and all other moral truths have not a special reference to the character and mission of Him who came in the name of the Lord to save us by making atonement for our world. Jesus saith unto every one of us now, to yourself: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, *hath everlasting life*, and shall not come into condemnation, but is passed from death unto life." Mark well the little word "hath" in the above sentence. It is most emphatic and expressive. It means—ah me! I cannot tell you what it means. If all the preachers on earth were to speak on these three words—"hath everlasting life"—until "time should be no longer," the preliminaries would only be entered upon and all eternity would be needed to exhaust the heavenly mystery. But it (hath) is in the present tense of the verb (tense

means time), therefore *in* and *from the moment* you hear or read His word and *believe*, the "spirit of life" is breathed into your soul, and you are free from the law of sin and death, "and shall not come into condemnation," being "passed from death unto life." "Search the Scriptures," then, for in them you will find the "hidden wisdom," the true secret of happiness, for all other "learning is vain till you this secret have, *how* to avoid or *triumph* o'er the grave." But do not defer; defer not:

"Be wise *to-day*, 'tis *madness* to defer;  
 Next day the fatal precedent will plead,  
 Thus on, till *wisdom* is push'd out of life.  
 Procrastination is the thief of time:  
 Year after year it steals, till *all* are fled,  
 And to the *mercies* of a *moment* leaves  
 The *vast concerns* of an *eternal* scene."

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## SEQUEL.

"WHOSOEVER IS BORN OF GOD DOTH NOT COMMIT SIN,  
FOR HIS SEED REMAINETH IN HIM, AND HE CANNOT  
SIN, BECAUSE HE IS BORN OF GOD." 1 JOHN, III. 9.

The above is an alarming text to the Christian. I am strongly convinced that no Christian can read the words attentively without finding his "hopes and fears start up alarmed," unless he has already settled the matter with his conscience and his God. In some degree we all have our experience in both temporal and spiritual things. I, therefore, think it right to say a few words relative to this text, as thinking some other as well as myself may have been exercised in reference thereto, or may now or hereafter be so exercised. And I feel impressed, that should the following lines come under the notice of any one whose mind is in a state of distraction, as concerning the startling import of these words, this may tend not only to soothe and alleviate his doubts and fears, but to "stablish, strengthen, settle," cheer and gladden his heart, and it may be to "rejoice with joy unspeakable and full of glory."

Some time ago, in reading the New Testament, I resolved to note such passages as might seem contradictory (not difficult or hard to be understood, but

contradictory), with the view of ascertaining whether it were possible to reconcile such passages otherwise than at the expense of truth, so far as man might be able to judge. I found a number of such seeming passages, indeed one in the first chapter of Matthew, where it would appear, from verse 17 to the end, that Jesus Christ was not the son of David, nor the son of Abraham according to the first verse, because He was not the son of Joseph. This and a number of other passages, after some difficulty, and searching the Scriptures, I found were not contradictory at all, but corroborative of one another, as well as other cognate texts. I found no real difficulty till I reached 1 John, iii. 9.

Previously, in the various readings in different places concerning the state of the believer and his warfare while on earth, and his conflict with sin, himself and his spiritual foes; of Paul's reasoning in Romans, vii. chapter, from verse 13 to the end, in reference thereto; and of the Spirit's lusting against the flesh, and the carnal nature against the Spirit, I had concluded from the plain teachings of God's Word, and my own experience, that there is not "a just or justified man on earth who doeth good and sinneth not."

I had often read the words before, and heard them read, but on that morning how different was the feeling. The first clause seemed astounding. I paused and read the words again, and then the reason, "for his seed remaineth in him," and finished the verse with astonishment and consternation.

I quickly reviewed the words, and felt more appalled than if the thunder of heaven had suddenly

echoed through the cloudless skies. It would be impossible to describe the workings of my mind. I read the words until I was convinced of the reality contained in them. Then I thought "All is lost! I am not a Christian, for I can sin, and do sin, having a reference to God's pure and holy precepts." Despairing thoughts, and a conviction of the reasonings of infidels being the truth, flashed through my soul. Was this world, then, with man upon it, with all its surroundings in the blue vault of heaven, only a contingency developed from nothing? Or if a God, did man sustain no relation to him in time and for eternity? I paced the room, I again read the epistle from the beginning, and also onwards to Revelation, and found the indubitable and undeniable contradiction set forth in words not to be misunderstood, viz., "That if we say we have have no sin, we deceive ourselves, and the truth is not in us," and "If any man sin we have an advocate with the Father," &c., then the contradiction, "Whosoever is born of God cannot sin," and "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1st John, v. 18.

Although I felt my mind bewildered, and as John Bunyan said, "a thick horror of darkness seemed to fall upon me," yet I could perceive here was enough to silence Christendom, for who is he that will say he does not and cannot commit sin? And I wondered that infidelity had not seized upon this formidable and unanswerable argument, and thereupon insisted that the whole matter of Christianity was a strong delusion, and the Christian life a fallacy, themselves

being witnesses and judges. It seemed as if I had at last come to a wall of brass, impenetrable and insurmountable, an impassable gulf between heaven and earth, and I felt as if all that could be adduced by the whole human race would be powerless, being impressed with the belief that it was a moral impossibility to reconcile the premises.

So far as I remember, the first thoughts of relief or mitigation that arose in my mind, were what others thought of this matter, and how they could believe the words, and reconcile them with their own experience and that of others. Although faithless and dejected, and despairing, I applied to several members of Christian Churches. The substance of their replies was, that they did not know the meaning of it; that if they sinned, they would be forgiven, and that it was best not to trouble themselves about things they could not understand. One said, the Minister said at a prayer meeting, "that a believer could not sin wilfully."

Finding nothing satisfactory, I wrote to several Ministers of the Gospel, of different Churches, and also spoke with several personally, with the following results. The Wesleyan Ministers view the words in this way, "that the Christian cannot sin when in a state of grace; that is, when he has the witness in himself, that then he is born of God, and at that time cannot sin so long as he believes. But he may be in a different state to-morrow, therefore liable to sin, and therefore it could not be said of him, that he cannot sin except when he has the witness in himself, or, in a believing state, and at other times may be, or is a *sinner only*. When one of them, whom I greatly



esteem and respect, was explaining his views to me, I could not banish the words of the Poet from my mind, "Each night we die, each morn are born anew." And I also found that this highly respectable branch of Christ's Church consider and believe that the sinner when converted, or regenerated, is universally changed, or as the Preacher said, "the old nature uprooted and abolished;" which views are not only at variance with the plain teachings of God's Word, but surely do not accord with the thought, that the sinner is born of God *only when* he has the witness of the Spirit, or so long as faith abides in him; but at other times may fall into sin, and become weak and helpless as another man.

The Ministers of our Church to whom I applied are not unanimous in their opinions concerning the meaning of the passage. One says, "The believer cannot sin deliberately, habitually or characteristically." No adverbs in Christ's Gospel by John. "He cannot sin, because he is born of God." Another, "that the passage must be read in harmony with the rest of the epistle, and that it cannot mean that the believer doth not sin." But John saith he not only doth not sin, but he "cannot sin."

A Professor says "cannot sin" means that the new nature is Godly, holy. This is true, because he who is born from above, is justified, elected and sanctified, on believing through the righteousness of Christ imputed unto him; but he adds "the regenerated person is not free from sin," that is, he doth sin and can commit sin.

It will be easily seen, that, although these different views of the state of the Christian may in some

measure satisfy, and are partially in accordance with the description given in this work, yet there is something still felt to be wanting, as regards his holy, sinless, and Christ-like condition, plainly implied in the beloved Apostle's writings.

The first glimpse of the "light of life" which I felt satisfactory was, on reading Christ's teachings to Nicodemus, (which I had often read—we must go again seven times), where it is said, "and that which is born of the Spirit is Spirit." Then there is a reality produced in both cases, the one is flesh, and the other is spirit. What is born of God, that is spirit. On believing, the man, the earthly carnal man, the sinner, is born of the Spirit, and a new living reality is produced in his soul, that is Spirit, and will never die, nor be corrupted, that is incorruptible; that doth not commit sin; that cannot sin; that sinneth not; that keepeth himself; and the wicked one cannot touch that. That scattered the darkness from my understanding, and I saw that the sinner is not the Christian; that the believer is not the unbeliever; that there are two of us; that the carnal man is not the spiritual man, nor the old man, (Adam), is not the new man, (Christ); that the sinner is not the new living principle breathed into him, that is spirit, called in Scripture, "babe in Christ," "little child," "child of God," "Son of God," and doth not commit sin, and cannot sin; and the sinner is no longer a sinner only, there is a new spirit in him, he is no longer one, but two,—flesh, the old man, and Spirit, the new man, and yet the two are one. The soul and body are one, viz., the sinner, or old man; and the sinner and new man, (Christ), are also one, viz., the

Christian or believer. To sin is the nature of the sinner, but the new man (Christ), being a holy thing, the Son of God, doth not sin, cannot sin, and he keepeth himself, and that wicked one toucheth him not. The knot was untied, and the pressure removed.

Imagine the feelings of a poor miserable sinner, whose whole soul is, as it were, bound up in a piece of earth, worth the paltry sum of ten thousand dollars, but held under, (to him), an irredeemable mortgage, which he has not the slightest hope of ever removing; think of his feelings on being suddenly presented by a friend, not only with a discharge in full of such mortgage, but an inalienable right, not only to said piece of earth, but to all the lands and tenements in fifty townships, with all their appurtenances in any wise thereto belonging, to himself and his children for ever.

If we can fancy the extravagances of this poor creature, when he thinks of his "great possessions," what must a poor sinner, (but a joint heir of the new heaven and the new earth) think when he tries to realize what great things God hath done for him. That because he is a helpless sinner, God in pity and compassion sent His own Son from heaven to save him, and commendeth his love in that while he is a sinner, Christ died for him, and on his believing the testimony of God, he is pardoned, accepted as righteous and blessed, and shall be saved and never perish, but have everlasting life; and, being "born of God," of incorruptible seed, and by the word of God which liveth and abideth for ever, that is spirit, and takes up his abode with Him, and shows him things to come, and that all is his in time and eternity, because he is

Christ's and Christ is God's; and although we cannot conceive of the things that are laid up for those that love Him, yet it will be "fulness of joy, and pleasures for evermore," a treasure in the heavens which "faileth not;" it will be always "greater things than these," and the indelible impress of "*For ever and ever*" will be stamped on man's estate in the "new heavens and the new earth, for time shall be no longer." Instead, then, of 1st John, iii. 9 proving an insuperable barrier to the belief of Christianity, it is, when rightly understood, one of the most cheering, consolatory, and soul-satisfying proofs, sure and immutable, that the Christian can exhibit of its divine origin; and the spirit of life, and love, and power which dwells within him will manifest that he is, in some degree, a living epistle known and read by all men, and he himself will also realize that he doth not serve God for naught, but that he is added unto the Lord, and one with him, and an heir of the riches of the kingdom of God.

I might say one word in reference to numerous passages of Scripture which seem to warrant the belief, that the regenerate soul may or can fall from its own steadfastness, and be born anew or again regenerated.

All these can only apply to such as have no root in themselves; "are not rooted and grounded in love;" have not known the power of the truth; are of those who draw back unto perdition; false conceptions; endure for a while, and then are offended. But they who believe to the saving of the soul, do receive the gift by grace, are born of the spirit; a new right spirit is given them; a spirit of holiness that doth not and cannot sin, and from the moment of their belief of

the truth they are also, as I have shown, elected, washed, sanctified and justified, and, as God is true, shall also be glorified. They are children and heirs added unto the Lord; are one with Him, and can never be subtracted; shall never perish, but have everlasting life, and this life in His Son, and His Son is in them the hope of glory, and this hope they have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil whither their *Forerunner* is *for them* entered.

A rush of ideas crowded into my mind, shedding new light on a variety of passages, establishing this wonderful, mysterious, but still manifest and immovable truth of the Christian system calculated to cheer and gladden the heart under whatever circumstances we may be placed.

The seed of grace which must grow: this seed remaineth in him and cannot be corrupted; this new man "which after God is created in righteousness and true holiness" cannot sin, is first called a "babe in Christ," then "a child," "Christ," "the Spirit of Christ." "If any man have not the Spirit of Christ he is none of His." His spirit dwelleth in us. We are led by the Spirit, and the Spirit beareth witness that we are the children of God, and if children, then heirs, joint heirs with Christ. The sinner can only be born again once. The new living spirit of life and love cannot be corrupted, or changed, or taken away. He is no longer under the law, but under grace, and is "married to Him who is raised from the dead," and no power, visible or invisible, nor life, nor death, nor things present, nor things to come, can dissolve the alliance or separate him from the love of

God which is in Christ Jesus. The believer hath received the spirit which is of God. "Know ye not that the spirit of God dwelleth in you?" He that is joined to the Lord is *one Spirit*. Know ye not that your body is the temple of the Holy Ghost which is in you, which is of God, and ye are not your own? If any man be in Christ he is a new creature. There is something new in him, a treasure from which he will bring things new and old for ever and ever. "I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me. And if children then heirs, and joint heirs with Christ, which is Christ in you the hope of glory. And I will pray the Father, and He shall give you another Comforter, that He may *abide with you forever*, even the Spirit of truth whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him for He dwelleth with you, and shall be in you. I in them and Thou in Me, that they may be made perfect in one, that the *love* where-with thou hast *loved me* may be *in them* and *I in them*."

But, perhaps, some one will say, does not the Christian, the believer, after all, sin? Did not Paul do that which he hated? I would say—No; it is not the *believer* who sins. He is truly the new man—the Lord from heaven, that is, Spirit; the Christian is Christ, and He cannot sin. It is the old man, or sinful nature which sins. "Yet, not I, but Christ liveth in me." Christ could not sin; it was his remaining carnal nature, not being "uprooted and abolished, nor universally changed;" his body of sin and death that lusted against the Spirit, it was that which

sinned. The saved sinner is a composition; there are two of us, and the component parts are contrary, the one to the other, and the warfare continues, sometimes a sore conflict, for when we sin "worse things will come unto us," but the good soldier of Christ Jesus, under the Captain of his salvation, will, at last, *be more than a conqueror, through Him that loved him.*

Thus it will be seen, that these seemingly contradictory texts can be read satisfactorily, and the words harmonize with other parts of Scripture, and, yet, the meaning of the passages be what the words clearly express. I feel more than satisfied with this view of the matter, and have no wish to find fault with those who may differ. But, would this not lead to "ease in Zion" and a turning of the grace of God into lasciviousness? The emphatic "God forbid" is the answer. Shall we sin, for whom Christ died? Shall we sin, that grace may abound? It is impossible a Christian can make use of any such argument. The sinner may, who thinks God is like himself, and will approve his sin. But the saved sinner, who knows and feels with moistened eye, that his sins, his own sinfulness, brought the mighty Saviour from heaven ("For what the law could not do," &c. Romans viii., 3) to save him *from* his sins, but not *in* them, can have no compromise with *that* "which first brought death into the world and all our woe."

Should it be told you, that, in one month, you were to be ushered into the presence of our noble Queen, her lords and gentlemen, and to associate with them only hereafter, would you not give all diligence to prepare yourself for such an exalted and honorable position? But the believer will, in "a few short



years, it may be weeks or months," arrive at Mount Zion, in the City whose builder and maker is God, and become the deathless companion of "an innumerable company of angels, and the spirits of just men made perfect, and sit down with Abraham, Isaac and Jacob, in the Kingdom of God;" and being loosed from the dross of earth, will be caused to fly swiftly, not "on the wings of the morning," but on those of "faith and love," and will visit the many mansions in our Father's house, in the depths of eternity, and know even as he is known, and also "learn the deep meaning of things that have been."

How then can the Christian think of sinning? or, what time has he for frivolity and trifling? or to spend in "Vanity Fair," or collect straws and sticks with the "muck rake," or enter into vain jangling with him who drinks and promotes drunkenness? He must at once shun all appearance of evil, not partaking of other men's sins, but "perfecting holiness in the fear of God," for, behold, a greater than any one of these above mentioned is with him—even Jesus, and as he "cannot go from his Spirit," he will stand in awe and sin not, "will exceedingly fear and quake" at such a terrible sight as the Son of God "crucified afresh and put to an open shame." He will, therefore, gird up the loins of his mind and fight the good fight of faith, laying hold on eternal life, and through the Spirit be enabled to mortify the deeds of the body, and "to die more and more unto sin, and live unto righteousness," having his armour bright, knowing that his old nature is not "uprooted and abolished," but still in him, that is, "in his flesh dwelleth no good thing," and that old Adam "is a



sturdy rogue," an inveterate mule, impatient of restraint, wishes to "reign in his mortal body," and assisted by "spiritual wickedness in high places," lies in wait in the path of poor pilgrims, even until death, and even on the death-beds of some of them, (such as Messrs. Fearing, Despondency, Ready to Halt, Feeble-minded, and multitudes which dwell in the Town of Uncertain); he has shown the most relentless barbarity, (for he does not know how to show mercy), giving them such twitches as would cause them to exclaim, with tears, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." We must be faithful until death that we may receive the crown of life --

"A crown by hands of man wove, meet for a child of God,—  
Gemm'd with the jewels of His love, and purchased by His blood."

But although in our body of sin and death "dwelleth no good thing," yet "the Lord is also for the body," and *it, too, shall be more than conqueror*, and one day be "a glorious body" like unto Christ's; "so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying: *Death* is swallowed up in *victory*." "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as *ye know* that your *labour* is not in vain in the Lord."

Then, O then, "this is the work of God," that we believe on Him whom He hath sent. In believing we have life through His *name*, and shall hereafter have, possess and enjoy life—eternal life—have passed from death unto life; shall not perish, for God hath sent His Son from heaven to earth to declare it, and

He hath verily declared it, and all who believe "are Christ's, and Christ is God's."

If, however, any one would persist, speaking of free agency and the like, and cannot agree with me, then I will not disagree with you. If you will not sail in my vessel, we will trim our sails and keep on our course under the same Captain; having the same chart; steering for the same point; keeping our eye steadily "on yonder Shining Light," the Pole-star in the heavens, "even Jesus;" and should there be trouble on the ocean, and we should even be tossed "high on the broken wave," we will find "His ear not slow to hear," and that His arm is omnipotent to save. We will find He is in the ship, saying now as of old: "It is I, be not afraid."

"*Human* like thee, I sympathize;  
*Divine*, I rule the stormy skies;  
 Lift up thine heart, and wipe thine eyes—  
 You need not be afraid!"

And thus we will keep on our way rejoicing, "knowing that He who hath begun the good work will perform it until the day of Christ;" and we will at last cast anchor in the haven of rest, whither our Forerunner hath for us entered. "There we shall taste unmingled joys, and dwell in perfect peace," or, as Sturm hath it, "we shall swim in an ocean of love without shore or bottom." For in the new heaven and the new earth, holiness, happiness and joy, like one unbounded spring, shall for ever, ever bloom, and "we shall see His face," and behold His glory, for "His name is above every name," and in Him and with Him we, too, will be exalted to glory and honor; "for we shall be kings and priests unto God, and shall

reign with Him," and be more and more "partakers of the divine nature;" and thus still perfecting knowledge throughout an endless duration, while new scenes of wonder and delight will burst upon our astonished vision as the *myriads of stars* give up their *secrets*, and we still find there are myriads more in the vast unknown, illimitable expansion which still lies beyond in yon deep blue sky, but which worlds our reason tells us must exist. But "such knowledge is too great for us, too high to understand," and yet nothing less can satisfy the aspirations of that human soul which believeth in the Lord Jesus Christ, for He is the great God and our God, and the Creator and Possessor of heaven and earth.

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